Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives in 2025 KENMS Ibadah Camp

Editors

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REVIEW PROCESS

Each manuscript is reviewed by two experts in the area using a double-blind reviewing process. The editorial makes the final decision whether the manuscript will be accepted or rejected on the basis of the recommendations of both reviewers.

Publication Process

After completion of the reviewing process, if the editorial committee accepts a manuscript, it will be sent for copyediting, followed by the publication of the manuscript.

REVIEW FORM

Section 1: Brief information
Manuscript title:
Date received from author:
Reviewer:
Turn-it-in: below 10% (green)
Ethical permit: available
Informed consent: available

Section 2: Rating
Kindly evaluate each criterion where applicable based on the provided scale.
The essay/article may not match the typical conceptual or empirical article standard subtopics.

The total column for the rated, applicable items will give an indicator of the overall total.

Section 3: Specific comments by the reviewer for the author
(From top to bottom of the paper)
Weakness 1. State. Cite.
Weakness 2. State. Cite.
Weakness 3. State. Cite.

Section 4: Recommendation
Score varies by relevant items assessed: Assessed total/Standard total

Score varies by relevant items assessed
Score = (Assessed total/Standard total)
Example: If 85/100 = 85% , decision should be accept with minor revisions.

REVIEWING PROCESS AND REPORT

The KENMS Ibadah Camp 2025 publication underwent a rigorous, multi-layered review process designed to ensure academic integrity, spiritual coherence, and alignment with the overarching theme: "Islamic Civilisation as Saviour of Mankind: How to Reconstruct It from Accounting, Business, Economics and Finance Perspectives."

The review process was implemented in three stages: desk review, double-blind peer review, and final editorial decision.

1. Desk Review by Editors

The three-member Editorial Committee first assessed all manuscripts to evaluate thematic relevance, originality, ethical compliance, and alignment with the Tawhidic epistemological framework of the Ibadah Camp. Each chapter demonstrated strong engagement with Islamic civilisational ideas, appropriate citation of Qur'anic and hadith sources, and integration of spiritual values into disciplinary perspectives. All manuscripts passed the desk review stage and proceeded to peer review.

2. Double-Blind Peer Review

Each chapter was reviewed independently by two subject-matter experts using a double-blind process to maintain objectivity. Reviewers evaluated manuscripts across several criteria including originality, clarity of argument, academic rigour, spiritual depth, use of Islamic sources, and coherence with the Ibadah Camp goals.

The overall assessment across all chapters was highly positive. Reviewers consistently noted:

- strong alignment with the theme of reconstructing Islamic civilisation,
- inspiring integration of spirituality, ethics, and professional knowledge,
- smooth narrative flow and reflective tone consistent with the spirit of Ibadah Camp,
- effective use of Qur'anic worldview, Islamic history, and contemporary analysis, and
- meaningful contributions to the discourse on moral leadership and ummatic renewal.

3. Final Editorial Decision and Publication Process

Taking into account both reviewer reports for each chapter, the editorial committee issued a unified decision to accept all manuscripts with minor revisions. Authors refined their chapters accordingly, addressing clarity, transitions, and minor citation adjustments. Upon resubmission, the chapters underwent copyediting for language consistency, formatting, and referencing before being prepared for final publication.

The reviewing process affirmed that the chapters collectively form a cohesive, spiritually rich, and intellectually robust volume. The contributions: uphold the mission of IIUM and KENMS, reflect the ethos of *ukhuwwah*, humility, service, and excellence cultivated in the Ibadah Camp, offer meaningful pathways for reviving Islamic civilisation through knowledge, ethics, and leadership, and provide actionable reflections relevant to academia, governance, and community development.

The Editorial Committee extends its appreciation to all reviewers, authors, and contributors for their dedication and scholarship. The publication stands as a testament to the synergy between spiritual rejuvenation and academic excellence—an embodiment of the Ibadah Camp's aspiration to cultivate individuals who serve humanity through knowledge grounded in Tawhid.

PREFACE

The 2025 KENMS Ibadah Camp marks another important milestone in our ongoing commitment to cultivating spiritually grounded, intellectually vibrant, and ethically conscious members of the Kulliyyah of Economics and Management Sciences (KENMS). The theme "Islamic Civilisation as Saviour of Mankind: How to Reconstruct It" reflects our shared belief that Islamic civilisation—rooted in revelation, reason, and moral purpose—continues to offer humanity a timeless framework for justice, balance, and sustainable progress. In an age marked by moral uncertainty, institutional fragility, and the global search for meaning, the reconstruction of Islamic civilisation is no longer merely an academic aspiration; it is an urgent collective responsibility.

This book brings together diverse chapters written by KENMS scholars, each exploring how accounting, business, economics, and finance can serve as instruments of civilisational renewal. The chapters illustrate that Islamic civilisation cannot be rebuilt through slogans or nostalgia. Instead, it requires disciplined knowledge, ethical leadership, spiritually informed decision-making, and institutions rooted in Tawhidic epistemology. Through reflections on justice, integrity, governance, social protection, leadership ethics, *maqāṣid al-sharī'ah,* and professional excellence, this book positions KENMS not only as an academic faculty but as an incubator of ummatic renewal.

The Ibadah Camp itself serves as a living laboratory for this reconstruction process—integrating worship, learning, teamwork, reflection, and community-building. The programme demonstrated that spiritual devotion and professional responsibility are not separate paths but a single integrated trajectory toward *mardhatillah*. The contributors to this volume have thoughtfully translated the camp's vision into scholarly insights and practical pathways that can guide individuals, institutions, and society.

We hope that this book will inspire readers to internalise the virtues of humility, justice, service, and excellence; to strengthen their commitment to Islamic ethical leadership; and to participate actively in the ongoing reconstruction of Islamic civilisation—beginning with the self, radiating through the Kulliyyah, and ultimately benefiting the *ummah* and humanity at large.

We express our sincere gratitude to all contributors, reviewers, committee members, and KENMS staff for their dedication and ukhuwwah, which made this publication possible. May Allah bless these efforts, accept them as deeds of *'ibadah*, and grant us the strength to continue serving the vision and the seven missions of IIUM for the *ummatic* excellence.

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CHAPTER 1

IBADAH CAMP 2025 MODULE 6 THEME
"ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT"

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Abstract

This module of Ibadah Camp 2025 advances the theme "Islamic Civilisation as Saviour of Mankind: How to Reconstruct It" by translating creed and character into structured practice for KENMS staff. Grounded in Qur'anic ethics and IIUM's mission, the programme combines spiritual cultivation (congregational prayers, *qiyam al-layl*, *al-Mathurat*, *tajwid*, *tadabbur*), communal learning (talks, *tazkirah*, media screening), and embodied teamwork (traditional explorace, riadah). Conducted on- and off-campus, the two-day design strengthens brotherhood, renews *niyyah*, and situates participants within Malaysia's civilisational heritage through visits to the Islamic Arts Museum and Masjid Negara. The module targets character formation of *da'ie* and *murabbi*, aligning personal worship with professional roles, and linking ethics with leadership, service, and community impact. Content addresses integrity, the *Sahifah al-Madinah*, and contemporary ethical malaise, culminating in a collective resolution. A standard evaluation instrument captures relevance, delivery, and outcomes. Anticipated results include deeper God-consciousness, improved teamwork, more explicit commitment to *mardhatillah*, and practical routines that embed ibadah in daily work. Ultimately, the 'Ibadah Camp frames civilisational reconstruction as a lived process—beginning with self, radiating through institutions, and benefiting society with justice, knowledge, and mercy. It offers a replicable module for faculty development, aligning transformation with organisational culture, KPI delivery, and service to the ummah.

Keywords: Civilisation reconstruction; Spiritual cultivation; Leadership; Professional development.

BACKGROUND

Islamic civilisation has long been a source of light and guidance to humanity, offering a comprehensive framework for life grounded in divine revelation, justice, knowledge, and mercy. Throughout history, it has shaped societies that were not only advanced intellectually and materially but also spiritually refined and morally upright. However, the rise and fall of civilisations are part of human history, and today, we find ourselves at a critical juncture where the revival of Islamic civilisation is not just a dream but a necessary mission.

The theme of this year's (2025) Ibadah Camp calls on us to reflect on our current role and contribution in the global context. It reminds us that Islamic civilisation cannot be revived merely through remembrance of past glories, but rather through action, knowledge, unity, and sincere commitment to the teachings of Islam in all aspects of life.

The revival of Islamic civilisation begins with the individual, then extends to institutions and finally impacts society as a whole. Just as *da'wah* (Islamic propagation) can be realised through action beyond the pulpit, so too must the process of civilisational reconstruction involve holistic engagement—spiritually, intellectually, and socially. A civilisation built upon Islam's ethical and moral foundations must also be supported by strong, committed individuals who are aware of their responsibilities as *da'ie* and *murabbi* in their respective roles.

In this regard, the Ibadah Camp serves as a platform to empower KENMS staff with tools, awareness, and motivation to participate in this reconstruction process—starting with self-improvement, strengthening the community, and eventually contributing to society at large. The ibadah camp aims to instil a renewed understanding of our civilisational mission, aligned with the values of IIUM and the broader goals of the ummah.

OBJECTIVES

Among the objectives of the *Ibadah* Camp are: -

a. To conduct the *Ibadah* Camp and strengthen the spirit of brotherhood for the sake of Allah among all staff of KENMS.
b. To create awareness of the importance of spiritual and physical enhancement as a da'ie and murabbi to attain worldly and other-worldly (*dunya wa al-akhirah*) success (*al-falah*).
c. To engage in spiritual enhancement activities that can purify one's soul (*tazkiyyah al-nafs*) and improve their relationship with Allah, enabling them to become better da'ie and murabbi.
d. To inculcate the virtue of seeking only Allah's pleasure (*mardhatillah*) that helps shape one's personality and ethics, internalize the spirit of 'ibadah in one's day-to-day activities, and thus lead them in the best possible manner.

The Ibadah Camp 2025 was conducted both on campus and off campus. The two venue versions of holding part of the camp off-campus broaden the perspectives of KENMS staff, while also refreshing their spirit and motivation. This experience internalised the core messages of the Ibadah Camp and subsequently applied the knowledge in their daily lives.

DETAILS OF THE PROGRAMME

Date

NO	DATE	DAY	PLATFORM/ VENUE	TARGET
1.	03/09/2025	Wednesday	International Islamic University Malaysia	127 staff (Including GSM and BBM staff)
2.	04/09/2025	Thursday	Islamic Art Museum and Masjid Negara, Kuala Lumpur	127 staff (Including GSM and BBM staff)

Duration

Separate sessions that fulfil the objectives as stated in Ibadah Camp Module 6.

Core Activities

1) Congregational Prayers *(All Prayers)*
2) *Ma'thurat* Recitation-1x
3) *Qiyam al-layl -1x*
4) *Tajwid al-Qur'an -1x*
5) *Tafsir/Tadabbur al-Qur'an -1x*
6) Lectures – 2x
7) Tazkirah - 3x
8) Media Screening- 1x
9) Riadhah activities

Details of the Programme

3 SEPTEMBER 2025 (WEDNESDAY)		
TIME	PROGRAM	DESCRIPTION
7.30 a.m - 8.00 a.m		Registration ATTIRE: SPORTS
8.00 a.m. – 9.00 a.m.	1	Recite Doa Welcoming Remarks Breakfast Briefing
9.00 a.m. – 12.00 p.m.	2	GROUP BINDING 1 Sport Attire Traditional Explorace
12.00 p.m. – 2.30 p.m.		Fruit Fiesta Lunch Zuhr Congregational prayer
2.30 p.m. - 4.30 p.m.	3	TALK 1 Speaker: Dr. Abdul Latif Abdul Razak *Department of Fundamental and Inter-Disciplinary Studies, Abdul Hamid Abu Sulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM.* Title: Integrity, moral excellence, the pride of islam
4.30 p.m. - 6.00 p.m.	4	Tea break Asr Congregational prayer TAZKIRAH 1 Speaker: Dr. Mohammad Mohiuddin *Department of Quran and Sunnah Studies* *Abdul Hamid Abu Sulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, IIUM.* Title: Sahifah Al-Madinah: The 1st written constitution in the world, to establish Islamic civilisation
6.00 p.m. – 7.15 p.m.		Preparation for dinner
7.15 p.m. – 7.45 p.m.	5	Maghrib Congregational prayer TAZKIRAH 2 Speaker: Prof. Dr. Suhaimi Mhd Sarif

		Department of Business Administration, Kulliyyah of Economics and Management Sciences, IIUM. Title: Justice as pillar of islamic society
7.45 p.m. – 9.30 p.m.		Dinner ATTIRE: TRADITIONAL

DAY 2 @ ISLAMIC ART MUSEUM		
4 SEPTEMBER 2025 (THURSDAY)		
TIME	PROGRAM	DESCRIPTION
4.45 a.m.- 6.00 a.m.	6	*QIYAMULLAIL* Leader: Assoc. Prof Dr Salman Assisted by: Dr Zakaria & Dr Ahmad Khaliq
6.00 a.m. – 8.00 a.m.	7	Subuh Congregational prayer led by Assoc. Prof. Dr. Mohamed Aslam Akbar Mathurat Recitation led by Prof Dr Suhaimi Mhd Sarif TAZKIRAH 3 Speaker: Assoc. Prof. Dr Mohamed Aslam Akbar Title: Malaise of the ummah - the erosion of ethics
8.00 a.m - 9.00 am		Breakfast
9.00 a.m. – 10.00 a.m.		Depart to Kuala Lumpur ATTIRE: KENMS T-SHIRT
10.00 a.m. – 1.00 p.m.	8	GROUP BINDING 2 Fun civilisation
1.00 p.m – 2.30 p.m.		Lunch Zuhr Congregational Prayer
2.30 p.m. – 4.00 p.m.	9	TALK 2 Speaker: Prof Dawood Hudabi Title: How to overcome ethical problem based on education
4.00 p.m. – 4.30 p.m	10	RESOLUTION
4.30 p.m		Tea break pack Return to KENMS

Evaluation

Ibadah Camp Secretariat provided a standard evaluation form in order to ascertain the quality of the core activities in the module.

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CONCLUSION

IBADAH CAMP 2025 Module 6 demonstrates that civilisational renewal begins with worship-anchored routines, collective learning, and service-oriented teamwork. By integrating core devotions with talks on integrity, the *Sahifah al-Madinah*, and contemporary ethical challenges—across campus and heritage venues—the programme nurtures da'ie/murabbi identities and aligns staff culture with IIUM values. The structured evaluation and final resolution enable continuity and CQI, making this a scalable template for departments seeking to embed mardhatillah, justice, and knowledge into daily work for the benefit of the university and society.

CHAPTER 2

LEARNING FROM THE ROMANS: PROPHETIC-ERA INSIGHTS FOR RECONSTRUCTING ISLAMIC CIVILIZATION

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ABSTRACT

Purpose: This paper proposes a practical guideline for reconstructing Islamic civilisation by operationalising five civic virtues identified in the report linked to ʿAmr ibn al-ʿĀṣ in Ṣaḥīḥ Muslim. Scope and Objective: It reads the report within the Qurʾānic–Prophetic tradition and aims to translate its virtues into policy-relevant institutions aligned with *maqāṣid* al-*sharīʿah* and Prophetic governance. Methodology: The study undertakes a close textual analysis of Ṣaḥīḥ Muslim 54:2898 with classical annotated commentary, lexical clarification, and triangulation with classical governance works on rights, hisbah, and public duties. It then performs an analytic mapping from each virtue to *maqāṣid* anchors and governance principles, followed by design implications. Results and Discussion: The analysis links forbearance, quick recovery, swift return after retreat, care for the vulnerable, and restraining rulers' oppression to concrete instruments such as verified-speech protocols, shock-responsive social protection, pilot-then-scale policy labs, integrated zakat–waqf–state safety nets, and enforceable accountability mechanisms. Practical Applications: A concise table and checklist guide ministries, universities, and Islamic social finance bodies to set targets, design programmes, and monitor outcomes. Significance: The framework provides a values-based, context-sensitive path to civilizational renewal that honours Tawḥīdic epistemology while learning from observable virtues in others.

Keywords: *Maqāṣid al-sharīʿah*; Prophetic governance; Civilisational reconstruction; Civic virtues.

INTRODUCTION

Reconstructing Islamic civilisation requires moral clarity and intellectual humility. Both are present in a remarkable hadith of the Prophet (peace be upon him)

connected to ʿAmr ibn al-ʿĀṣ (may Allah be pleased with him) about the Rūm as reported below:

قَالَ الْمُسْتَوْرِدُ الْقُرَشِيُّ عِنْدَ عَمْرِو بْنِ الْعَاصِ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ **" تَقُومُ السَّاعَةُ وَالرُّومُ أَكْثَرُ النَّاسِ** ". فَقَالَ لَهُ عَمْرٌو أَبْصِرْ مَا تَقُولُ . قَالَ أَقُولُ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ لَئِنْ قُلْتَ ذَلِكَ إِنَّ فِيهِمْ لَخِصَالاً أَرْبَعًا إِنَّهُمْ لأَحْلَمُ النَّاسِ عِنْدَ فِتْنَةٍ وَأَسْرَعُهُمْ إِفَاقَةً بَعْدَ مُصِيبَةٍ وَأَوْشَكُهُمْ كَرَّةً بَعْدَ فَرَّةٍ وَخَيْرُهُمْ لِمِسْكِينٍ وَيَتِيمٍ وَضَعِيفٍ وَخَامِسَةٌ حَسَنَةٌ جَمِيلَةٌ وَأَمْنَعُهُمْ مِنْ ظُلْمِ الْمُلُوكِ .

Al-Mustawrid al-Qurashī said in the presence of ʿAmr that he heard the Messenger of Allah (peace be upon him) say, "The Hour will come while the Romans are the most numerous of people." ʿAmr said to him, "Be careful with what you are saying." He said, "I say what I heard from the Messenger of Allah (peace be upon him)." Thereupon, he said: "If you say that, then indeed among them are four qualities: they are the most forbearing of people in times of tribulation; the quickest to recover after a calamity; the swiftest to return to the charge after a retreat; and the best toward the poor, the orphan, and the weak. And a fifth, good and beautiful quality: they are the most effective at restraining the oppression of their rulers."

[Ṣaḥīḥ Muslim, 54:2898a–b]

Since this narration is recorded in **Ṣaḥīḥ** Muslim, which Ahl al-Sunnah recognise with **Ṣaḥīḥ** al-Bukhārī as the most authentic hadith collections and rank Muslim immediately after al-Bukhārī (Al-Kattānī, 1993; Al-Maqdisī, 1984), its attribution to the Prophet (peace be upon him) is established and not in doubt.

Brief Biography of ʿAmr ibn al-ʿĀṣ and His Observations of the Romans

ʿAmr ibn al-ʿĀṣ (may Allah be pleased with him) is a Companion known for acute judgement and high-level administrative and military experience. The Prophet (peace be upon him) entrusted him with sensitive diplomatic missions to Bahrain and Oman, inviting them to Islam and placing him over their affairs upon acceptance (al-Dhahabī, 2020). Such assignments reinforce his credibility as a discerning observer of other civilisations.

Classical sources record his leadership in the Levant and Egypt under the Rāshidūn caliphates, his opening of Alexandria, and his appointment over Palestine and Jordan before marching to Egypt. ʿUmar ibn al-Khaṭṭāb (may Allah be pleased with him) said of him that one such as Abū ʿAbd Allāh (ʿAmr) should walk the earth only as an *amīr* (leader) (Al-Dhahabī, 2020). These roles placed him in sustained contact and conflict with Byzantine systems, making his remarks on Roman strengths eyewitness and expert testimony rather than distant speculation.

Alignment of the Report with Reconstruction of Islamic Civilization

This chapter reads the previous report by ʿAmr as a design brief for today: if Islamic civilisation is to serve as a "saviour of mankind," then its reconstruction must translate core values (*tawḥīd*, *ʿadl*, *raḥmah*, *amānah*) into operational virtues embedded in laws, markets, education, and governance. The five qualities provide an actionable scaffold. Resilience speaks to societal readiness for shocks and the preservation of life and wealth; rapid recovery implies adaptive capacity within

learning systems, innovation, and institutional muscle memory; strategic return after retreat suggests long-horizon tenacity with feedback and course correction; compassion for the weak mandates robust social protection through zakat, waqf, and ethical provisioning; and checking rulers' oppression points to rule-of-law constraints, *shūrā*, hisbah-like oversight, and the ethics of public office. Far from importing foreign ideals, this mapping situates the Companion's observation squarely within *maqāṣid al-sharī ah* and Prophetic governance ethics.

Who Are the Romans?

To avoid anachronism, we must clarify *who* the "Romans" were. In the Qurʾānic–early Islamic horizon, al-Rūm primarily refers to the Byzantines: the Eastern Roman polity centred on Constantinople, heirs to Roman administration, Greco-Roman law, and a Christian civilizational ethos. Classical exegetes read al-Rūm in Qurʾān 30:2 as the Christian Byzantine (Eastern Roman) Empire, in conflict with the Persians, and early Muslim historians likewise used "Rūm" for the Byzantines (Al-Suyūṭī, n.d.). Muslim communities engaged the Rūm as neighbours, rivals, treaty partners, and, at times, exemplars in administrative craft. The point is not to collapse Byzantium into modern Europe or to idealise imperial structures; rather, it is to recognise that Muslims historically interacted with a sophisticated civilisational other whose public virtues (as actually *practised*) were observable and assessable. Using "Romans" here, then, is a civilisational shorthand for a historically real society whose institutions cultivated resilience, adaptability, solidarity, and constraints on power.

Learning from the Romans within Tawhidic Epistemology Guidance

Why, some might ask, should Muslims learn from others when revelation is sufficient? The answer is twofold. First, revelation provides ends and principles; it does not always specify every means or institutional mechanism for achieving them. Secondly, our tradition has long affirmed that *virtue and wisdom are to be recognised wherever they appear*, so long as they do not contravene revealed guidance. The Prophet (peace be upon him) praised specific traits, even in opponents, when those traits aligned with truth and justice; classical Muslim polities selectively adopted administrative techniques, scientific methods, and legal forms that advanced the objectives of the Sharīʿah. Comparative learning, in this light, is not mimicry; it is an act of *amānah*: discerning what works to secure justice, mercy, and human flourishing, and then contextualising it within Islamic purposes and constraints.

In a Tawḥīdic worldview, knowledge is one in origin, since all true knowledge issues from God. Revelation is the supreme criterion, yet it does not abolish the valid channels of knowledge that God Himself created, such as sound sense-perception, reason, and rightly guided intuition. Al-Attas (1993) articulates this unity and hierarchy of knowledge as central to the Islamic worldview, where diverse avenues of knowing are integrated under Tawḥīd rather than fragmented. Nasr (1993) likewise frames the re-sacralisation of knowledge as recognising the Divine source that unifies truths across domains. With this framework, morally praiseworthy traits, among others, can be acknowledged, sifted, and incorporated without compromising Islamic first principles.

Civilization Reconstruction Agenda and Institutional Craft

Reading the Roman qualities through this lens shifts the reconstruction agenda from abstractions to institutional craft. Resilience must be designed into fiscal rules, disaster governance, and real-sector diversification; rapid recovery requires curricula, research funding, and organisational cultures that reward learning and iteration; strategic tenacity demands policy frameworks that survive electoral cycles and incorporate evidence-based course correction; compassion for the weak calls for a comprehensive safety net that is targeted, transparent, and dignifying; and checking oppression entails enforceable accountability: conflict-of-interest regimes, auditability, access to information, and independent adjudication. These are not Western imports; they are Islamic imperatives rendered legible in contemporary form.

This approach also guards against two common pitfalls. The first is triumphalism, which assumes that identity alone guarantees excellence. The Companions' willingness to acknowledge strengths in others subverts such complacency and models intellectual humility. The second is civilisational fatalism, which is the notion that decline is irreversible. By treating virtues as *cultivable capacities*, the report suggests that societies can choose to develop (or neglect) the institutions that foster those virtues as habits. Reconstruction, accordingly, is not merely a moral exhortation; it is a programme of capacity-building across governance, economy, education, culture, and technology.

This chapter's focus aligns with the present volume's practical ambition: to move beyond slogans to credible pathways by which Muslim societies and institutions, such as universities, can operationalise values for the common good. The analysis that follows proceeds in three steps. First, it offers a brief textual reading of the report. Second, it maps each quality to maqāṣid-grounded aims and Prophetic governance ethics. Third, it proposes a concise checklist that universities and similar organisations can adopt as a self-assessment tool. In doing so, the chapter seeks to honour the spirit of the report: to recognise virtue wherever it appears, and to build it, deliberately, at home.

MAPPING THE FIVE QUALITIES TO MAQĀṢID AND PROPHETIC GOVERNANCE

The five qualities observed by ʿAmr ibn al-ʿĀṣ describe capacities that a community can cultivate: forbearance under stress, quick recovery after shocks, disciplined return after setbacks, care for the vulnerable, and restraining the oppression of rulers. The *maqāṣid al-sharīʿah* supply the ends toward which these capacities should be directed, namely the protection and promotion of religion, life, intellect, lineage, and wealth. Classical jurists such as al-Shāṭibī systematised these purposes, and contemporary scholarship has clarified how they guide public policy and institutional design (Al-Shāṭibī, 1997; Auda, 2008; Kamali, 2022). Prophetic governance provides the normative grammar and mechanisms that operationalise the maqāṣid in public life, including verification before action, consultation, prevention

of harm, fulfilment of rights, and accountability of office-holders (Al-Māwardī, 2000; Ibn Taymiyyah, 1982). This section maps each quality to its relevant maqāṣid anchors and to Prophetic governance principles, then draws out practical institutional implications.

Forbearance In Turmoil

"Indeed, they are the most forbearing of people in times of tribulation."

Forbearance or *ḥilm* means steady judgement, calm restraint, and avoiding rash reactions when public order is tested, "*al-ʿaql maʿa al-anāt*" (intellect with deliberation) (Ibn Manẓūr, 1990, vol. 12, p. 141; cf. al-Fayrūzābādī, 1998, p. 1324). Classical commentators explain that ʿAmr highlighted a civic habit that lowers harm during crises by privileging prudence over passion and by staying within rules even when provoked. Such *ḥilm* is praised across the tradition and appears here as a collective trait observed in the Romans. (al-Nawawī, 1996; Qāḍī ʿIyāḍ, 1998).

As a civic habit, *ḥilm* reduces harm during crises because words and decisions are measured, facts are verified, and escalation is avoided. This directly serves the preservation of life, intellect, and religion by protecting persons, maintaining reasoned deliberation, and safeguarding the conditions of worship and communal order (Auda, 2008; Kamali, 2022). The Qurʾān instructs believers to verify reports before acting because unverified action can harm innocents and produce regret, which is a foundational rule for public decision-making in times of tension, "If a *fāsiq* comes to you with news, verify it, lest you harm people in ignorance" (Q 49:6). The Prophetic practice of consultation and measured speech likewise embodies this ethic of restraint and deliberation in the public sphere (Al-Māwardī, 2000). In institutional terms, governments and universities can codify crisis-communication protocols that prioritise accuracy and dignity, establish community mediation councils linked to mosques and local authorities, and train imams, educators, and front-line officials in conflict ethics. These measures operationalise ḥilm as a public capacity rather than a private virtue alone, in line with the maqāṣid's emphasis on harm reduction and preservation of order (Al-Shāṭibī, 1997; Auda, 2008).

Quick Recovery After Calamity

"… and the quickest to recover after a calamity."

Al-Nawawī (1996) records the phrase as *asraʿuhum ifāqatan baʿda muṣībah*, with *ifāqah* meaning regaining one's balance after shock. Qāḍī ʿIyāḍ (1998) notes the sense of rapid repair and organisational regrouping. The quality points to learning after loss, restoring core functions, and repairing social and economic damage without delay. In modern terms, it is resilience with feedback: the faster a society learns and reorganises after a blow, the less lasting the harm.

Quick recovery after a calamity is more than restoring services. It is an ethic of learning with repair: identify failure points, correct them swiftly, and rebuild stronger. This advances the preservation of life, wealth, and intellect by reopening clinics and schools quickly, restoring livelihoods, and capturing lessons so future losses are smaller (Auda, 2008; Kamali, 2022). Prophetic governance obliges the holder of authority to preserve public welfare and to prioritise the necessities of people. Classical manuals recognise the ruler's duty to provide for communal needs and to remove harms, which includes coordinated relief and provisioning in times of famine and crisis (Al-Māwardī, 2000). The hisbah tradition also frames timely intervention and market oversight as public duties that prevent cascading harms (Ibn Taymiyyah, 1982). Practically, this quality translates into shock-responsive social protection that expands automatically during crises, zakat emergency windows linked to a unified social registry, waqf-for-resilience endowments to finance community shelters and repairs, disaster governance with consultative advisory panels, and routine after-action reviews with fixed timelines, ensuring that learning is institutionalised rather than ad hoc. These instruments are consistent with the *maqāṣid* method of selecting effective means to secure benefits and avert harms (Al-Shāṭibī, 1997; Auda, 2008).

Swift Return After Retreat

"… and the swiftest to return to the charge after a retreat."

The wording *awshakuhum karratan baʿda farrah* signals strategic tenacity: the capacity to regroup, correct errors, and re-engage with purpose after an initial withdrawal or defeat. Commentators relate *karr* to returning to the field in proper order rather than chaotic rushing, which implies discipline, planning, and morale that survives setbacks. This trait is the opposite of fatalism; it treats setbacks as temporary and improvable (Al-Nawawī, 1996; Qāḍī ʿIyāḍ, 1998).

The swift return after retreat is strategic tenacity. It treats setbacks as data, regroups with discipline, and re-engages with improved alignment. This serves the preservation of intellect, wealth, and religion by embedding organisational learning, prudent risk-taking, and steady pursuit of just objectives (Auda, 2008; Kamali, 2022). The Prophetic and early caliphal record shows consultation, planning, and rapid adaptation after reversals, which models the ethic of transforming failure into knowledge and renewed effort for the common good (Ibn Hishām, 1998). In modern institutions, this quality suggests top government-level delivery reviews that link evidence to course corrections, policy labs that pilot small-scale solutions before nationwide adoption, and mission-driven research consortia around national priorities such as energy, food, and health. Mid-year budget adjustments tied to performance evidence further embed the habit of corrective action. Such arrangements give concrete form to the fiqh principle of choosing the most reliable means to realise the *maqāṣid* while minimising harm, and they place learning at the heart of governance rather than at its margins (Al-Shāṭibī, 1997; al-Māwardī, 2000).

Care For The Vulnerable

"… and the best toward the poor, the orphan, and the weak."

Beyond individual kindness, the phrasing suggests recognised norms that protect dignity and meet basic needs for those at risk. This aligns with wider Islamic ethics that elevate orphan care and social protection as signs of communal health. The Prophet (peace be upon him) said, "I and the one who looks after an orphan will be like this in Paradise," joining his index and middle fingers (Al-Bukhārī, n.d.), which underlines how societies should centre the vulnerable in policy and practice.

Being "best to the poor, the orphan, and the weak" calls for systems that protect dignity, reduce deprivation, and widen opportunity. This clearly advances the preservation of life, lineage, wealth, and intellect through nutrition, healthcare, child protection, education, and income support (Al-Shāṭibī, 1997; Kamali, 2022). Prophetic governance treats zakat as an enforceable right of specified recipients and recognises waqf as a durable instrument for funding public goods. Classical *fiqh* embeds these institutions as pillars of social protection and community wellbeing, while the historical record shows how awqāf financed schools, clinics, waterworks, and social services over centuries (Al-Māwardī, 2000; Çizakça, 2000). In practice, this quality can be institutionalised through an integrated zakat-waqf-state safety net with one-door access and case management, orphan and child protection services with legal aid, disability inclusion frameworks, and dignified cash transfers accompanied by grievance-redress mechanisms. A unified social registry shared by zakat authorities and ministries reduces leakage and ensures that help reaches those most in need. These designs exemplify the *maqāṣid* approach by securing necessities and facilitating social flourishing through lawful, transparent, and compassionate means (Auda, 2008; Çizakça, 2000).

Restraining The Oppression Of Rulers

"… and a fifth, good and beautiful quality: they are the most

effective at restraining the oppression of their rulers."

The phrase points to social and institutional checks that curb abuse of power. Commentators read this as a praise of public mechanisms that limit injustice, not as praise of creed or empire. It implies that habits of accountability, appeal, and lawful procedure were strong enough to moderate rulerly excess. For ʿAmr, this helps explain why such a people could remain cohesive and durable over time (Al-Nawawī, 1996).

"Being most able to restrain the oppression of their rulers" points to accountability mechanisms that curb abuse of power. This quality protects all five essentials since unchecked power can harm religion, life, intellect, lineage, and wealth simultaneously. Classical governance literature defines the imamate as a trust to uphold justice, protect rights, and prevent oppression, while the hisbah institution functions as public oversight of markets and morals with the aim of removing harms and securing fairness (Al-Māwardī, 2000; Ibn Taymiyyah, 1982). Prophetic guidance affirms that there is no obedience to a creature in disobedience to the Creator, which sets a moral boundary on authority and grounds accountability in law and conscience. In contemporary terms, this quality requires conflict-of-interest and asset-disclosure regimes with real penalties, access-to-information laws and open data, independent audit and judiciary, ombudsman offices with binding timelines, and protected whistle-blowing channels. Transparent procurement and citizen complaint portals give citizens lawful means to challenge injustice. These instruments translate the *maqāṣid* imperative to prevent harm and secure rights into enforceable procedures within state and society, which is precisely how civilisations sustain justice across generations (Al-Māwardī, 2000; Ibn Taymiyyah, 1982).

Cross-Cutting Principles for Implementation

Four principles support the translation of values into delivery. First, justice and mercy should jointly shape policy design and enforcement, since the *maqāṣid* seek benefit with compassion rather than bare efficiency (Al-Shāṭibī, 1997; Kamali, 2022). Second, the doctrine of *maṣlaḥah* must be exercised with *fiqh* discipline, meaning that means are chosen in ways that do not violate clear texts and that reliably secure intended goods while avoiding likely harms (Auda, 2008). Third, public appointments require *amānah* and competence, which calls for professional standards, training, and evaluation consistent with the trust nature of public office (Al-Māwardī, 2000). Fourth, data and learning should be routine, not episodic, which implies after-action reviews, transparent dashboards of service delivery, and public reasoning when policy is adjusted.

RECOMMENDATION

From Values To Delivery: A Short Checklist

Leaders can operationalise this mapping with a simple cycle. State explicit *maqāṣid* targets for each institution, including ministry, university, and social finance body, then align budgets and *awqāf* portfolios with those targets. Build unified registries and complaint systems that protect the weak and close leakage. Institutionalise consultation and evidence reviews after shocks and failures, with corrective timelines. Enforce integrity rules with independent audit and real sanctions, and publish a brief annual report, "Maqāṣid in Practice," that tracks a small set of outcome indicators. These steps are modest in design yet powerful in cumulative effect, and

they give practical form to the thesis that civilisational reconstruction is the disciplined work of turning values into public outcomes.

Table 1 distils the discussion into a practical snapshot that links each quality to its *maqāṣid* anchors, Prophetic governance principles, and concrete delivery mechanisms. It is intended as a quick reference for policymakers, university leaders, zakat and waqf institutions, and community organisations. Readers can use it as a checklist to design programmes, set targets, and monitor outcomes in line with the chapter's framework.

TABLE 1

Mapping of the Five Qualities with *Maqāṣid* Anchors, Prophetic Governance, and Practical Insights

Quality	Ethical meaning	*Maqāṣid* anchors	Prophetic governance links	Institutional forms	Example policy moves	Sample indicators
Forbearance in turmoil	Steady judgement, calm restraint, verification before action	*ḥifẓ al-nafs; ḥifẓ al-ʿaql; ḥifẓ al-dīn*	Verify reports before acting (Q 49:6); consultation (*shūrā*); measured speech; harm reduction	Crisis communication code; community mediation councils with mosque–local authority linkage; ethical media standards; training for imams and front-line officials	Misinformation triage protocol; de-escalation guidance for public agencies; neighbourhood dialogue platforms	Time to correct false reports; share of disputes resolved by mediation; public trust index
Quick recovery after calamity	Learning with repair; rapid restoration of essentials	*ḥifẓ al-nafs; ḥifẓ al-māl; ḥifẓ al-ʿaql*	Duty to remove harm and provide for needs; coordinated provisioning; market oversight via hisbah	Shock-responsive social protection; zakat emergency windows tied to unified social registry; waqf-for-resilience funds; disaster authority with shūrā advisory	Service restoration targets; contingency budgeting and public reserves; after-action reviews with fixed timelines	Median days to restore power, water, schools, clinics; crisis coverage of social aid; fiscal buffer as percent of GDP
Swift return after retreat	Strategic tenacity; regroup, correct, re-engage	*ḥifẓ al-ʿaql; ḥifẓ al-māl; ḥifẓ al-dīn*	Consultative planning; turning setbacks into knowledge; disciplined	Government delivery reviews; policy labs; mission-driven	Pilot-then-scale approach; mid-year budget corrections	Time from diagnosis to corrective action; R&D intensity;

			mobility after reversals	research consortia; iterative rule-making with public feedback	linked to evidence; leadership development for adaptive decisions	survival of restructured firms
Care for the vulnerable	Priority for poor, orphan, weak; dignity as public norm	*ḥifẓ al-nafs; ḥifẓ al-nasl; ḥifẓ al-māl; ḥifẓ al-ʿaql*	Zakat as right of recipients; waqf as durable provision; legal protection for the unrepresented	Integrated zakat–waqf–state safety net with one-door access; child protection and legal aid; disability inclusion frameworks; university clinics	Dignified cash transfers with grievance redress; school retention support for low-income families; community health services funded by waqf	Poverty headcount and depth; orphan coverage and school completion; targeting accuracy and leakage rates
Restraining the oppression of rulers	Curb abuse of power through law and public norms	All five essentials: *dīn, nafs, ʿaql, nasl, māl*	No obedience in disobedience; hisbah oversight; justice as trust (*amānah*); independent adjudication	Conflict-of-interest and asset disclosure regimes; access-to-information law; independent audit and judiciary; ombudsman; protected whistle-blowing	Transparent procurement; citizen complaint portals with binding timelines; periodic integrity reports to *shūrā* or parliament	Disclosure compliance; case clearance time; complaint resolution within time limits; balanced integrity metrics

Source: Author's own alignment.

CONCLUSION

This chapter has argued that civilisational revival is achieved by operationalising virtues our tradition already affirmed, even when first observed in others. The report associated with ʿAmr ibn al-ʿĀṣ identifies five civic strengths that make a people durable and humane: forbearance in turmoil, quick recovery after calamity, swift return after retreat, care for the vulnerable, and restraining the oppression of rulers. Read through the *maqāṣid* and Prophetic governance, these are not abstract ideals but design cues for laws, institutions, and public habits that protect life, intellect, lineage, wealth, and religion.

The mapping shows how each virtue becomes a public capacity. Forbearance becomes verified speech, mediation systems, and crisis protocols. Quick recovery becomes shock-responsive safety nets, resilient infrastructure, and routine after-

action reviews. Swift return becomes policy learning, pilot-then-scale methods, and mission-driven research. Care for the vulnerable becomes integrated zakat-waqf-state provision with dignified access and legal protection. Restraining oppression becomes enforceable integrity rules, transparent procedures, and independent oversight. These instruments are faithful to revealed purposes and to the Prophetic ethic of justice, consultation, and harm prevention.

Learning from others does not dilute revelation when it serves rightful ends. *Tawḥīd* affirms that truth is one in origin, and the Sunnah shows the Prophet recognising specific virtues wherever they appeared so long as they aligned with justice and mercy. The task before Muslim societies is therefore not to replicate foreign models, but to cultivate these virtues as capacities at home, within the grammar of our law and ethics.

The work is practical and testable. Leaders can set *maqāṣid* targets, align budgets with those targets, build unified registries and complaint systems that protect the weak, institutionalise consultation and evidence reviews, and enforce integrity with independent audit and sanctions. The summary table converts the argument into a checklist so ministries, universities, and social finance bodies can plan, implement, and learn.

Reconstruction is not a slogan. It is the steady craft of translating acknowledged virtues into systems that deliver public good. When Muslim institutions do this with justice and mercy, Islamic civilisation serves humanity in deed, safeguarding essentials and opening space for flourishing in this world and the next.

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CHAPTER 3

JUSTICE AS THE PILLAR OF ISLAMIC SOCIETY IN THE ISLAMIC CIVILISATION AS SAVIOUR OF MANKIND: HOW TO RECONSTRUCT IT?

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Abstract
Justice (al-'adl) is the indispensable foundation upon which Islamic civilisation was historically constructed and magnificently sustained. Without justice, no society can endure in stability, while with justice, a civilisation radiates as a luminous beacon of mercy, balance, and divine guidance for humanity. This chapter meticulously examines the Qur'anic injunctions on justice, particularly Surah al-Nisā' (4:58, 4:135), with interpretative insights from Ibn Kathīr and Hamka's Tafsīr al-Azhar. The arguments emphasise that justice must be consistently realised at multiple levels: justice with Allah, justice with the self, justice with others, and justice with creation. Historically, Islamic civilisation emerged as a dynamic saviour of mankind through just governance, equitable trade, inclusivity, and knowledge cultivation, most vividly exemplified during the caliphate of ʿUmar ibn al-Khaṭṭāb (RA), the dazzling pluralism of Andalusia, and the institutionalisation of waqf. Justice is not merely a legal imperative but a continuous form of worship (ʿibādah), wherein fairness in leadership, education, economy, and social relations constitutes obedience to Allah. The chapter further explores contemporary pathways for reconstructing Islamic civilisation by embedding justice in governance, education, economy, society, and environmental stewardship. Conclusively, justice stands as the ultimate guarantor of peace, harmony, and sustainability, positioning Islamic civilization to once again serve humanity with compassion, wisdom, and divine balance.

Keywords: Justice (al-'adl), Islamic Civilization, Reconstruction

Introduction

Justice (al-ʿadl) is the indispensable foundation upon which Islamic civilisation was historically constructed and magnificently sustained. Without justice, no society can endure with stability; with justice, a civilisation radiates as a luminous beacon of mercy, balance, and divine guidance for humanity (Haneef, 1997; Akhtar, 2010; Berghout & Soudi, 2019; Kersten, 2019; Mahyudi, 2019; Suliswanto, Mahyudi & Barom, 2024; Zatari, 2024). Indeed, justice is not merely an ethical ornament but the very axis that defines the legitimacy of leadership, the vitality of social life, and the sustainability of economic and environmental systems (Ali, 2009; Ahmad & Fontaine, 2011; Razak & Sanusi, 2023; Zatari, 2024).

The central objective of this chapter is to explore justice as a pillar of Islamic society within the broader framework of Islamic civilisation, and to consider how it may be reconstructed through a *tawḥīdic* paradigm (Ahmad & Fontaine, 2011; Razak & Sanusi, 2023; Suliswanto et al., 2024). The analysis pays particular attention to the Qur'anic injunctions on justice, especially the commanding verses of Surah al-Nisā' (4:58, 4:135) (Ogunbado & Ahamad, 2014; Karimov, 2017). These verses are further illuminated through interpretative insights from Ibn Kathīr's Tafsīr al-Qur'ān al-ʿAẓīm and Hamka's Tafsīr al-Azhar, which together demonstrate how justice is simultaneously a divine obligation and a social necessity.

The discussion of this chapter is structured in a manner that gradually builds the argument. It begins with an examination of the Qur'anic foundations of justice, showing its scriptural basis and spiritual imperatives. It then proceeds to classical *tafsīr* and philosophical perspectives, drawing from Ibn Kathīr, Hamka, and Al-Fārābī to show how justice has been interpreted both exegetically and philosophically across different contexts. The third section turns to historical practices of justice in the Golden Age of Islam, using case studies of Khalīfah ʿUmar ibn al-Khaṭṭāb's governance, the pluralism of Andalusia, and the economic distributive system of waqf.

Following this, the chapter explores justice as worship and daily practice, emphasising its role not only in legal and political realms but also in personal and communal ethics. The narrative then shifts to contemporary reconstruction, outlining how justice can once again animate governance, education, economy, society, and environmental stewardship in the modern era. This is followed by a discussion on implications and policy recommendations, which translate the conceptual framework into actionable pathways for institutional and societal reform. The chapter concludes by reaffirming justice as the unshakable axis of Islamic civilisation, underscoring its potential to serve once more as a saviour of mankind in a world struggling with inequality, conflict, and ecological crises.

Qur'anic Foundations of Justice

The Qur'an, as the eternal word of Allah, consistently positions justice not as an abstract philosophical ideal but as a sacred, practical, and binding obligation. Its call to justice is unequivocal, categorical, and comprehensive, encompassing governance, family life, economic dealings, and interpersonal relationships. Justice is the moral spine of the Qur'anic worldview, without which human dignity collapses and civilizational order disintegrates.

One of the most decisive verses articulating this principle is found in Surah al-Nisā':

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا

"Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing." (Surah al-Nisā', 4:58)

Ibn Kathīr interprets this profound verse as extending to the entirety of life's responsibilities. It obligates rulers to treat their subjects with fairness, judges to rule impartially, employers to honour their employees, and families to uphold rights

equitably. In short, every trust (amānah)—whether material, relational, or institutional—must be fulfilled with integrity. Neglecting this divine command is not a mere social deficiency but a grievous betrayal of sacred responsibility.
HAMKA, in his eloquent Tafsīr al-Azhar, contextualises this verse for modern society. He warns that systemic neglect of justice corrodes communities from within, producing an atmosphere of distrust, disunity, and moral disintegration. Justice, in his view, is not only vertical—between ruler and ruled—but horizontal, permeating family relations, business contracts, and even environmental stewardship. A society that abandons justice for favouritism, corruption, or exploitation, he stresses, is doomed to collapse despite its superficial prosperity.

Another striking Qur'anic injunction deepens this imperative is that

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ بِٱلْقِسْطِ شُهَدَآءَ لِلَّهِ وَلَوْ عَلَىٰٓ أَنفُسِكُمْ أَوِ ٱلْوَٰلِدَيْنِ وَٱلْأَقْرَبِينَۚ
"O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves, or parents and relatives." (Surah al-Nisā', 4:135)

This verse demands uncompromising impartiality, even when justice contradicts one's own interests or threatens family ties. It reveals justice as an act of *shahādah lillāh*—bearing witness to Allah (Ibn Kathir, 1998; Al-Zahabi, 2005). Here, the Qur'an articulates justice not as utilitarian convenience but as sacred testimony, linking fairness with spiritual accountability.

Hamka (1967) interprets this as a moral litmus test of sincerity. A Muslim society, he asserts, demonstrates its loyalty to Allah not by rituals alone but by enforcing justice impartially, without fear of reprisal or seduction of nepotism. In his reading, justice becomes the heartbeat of a genuine Islamic order, exposing hypocrisy when applied selectively.

The Qur'an repeatedly elevates justice to the level of worship (ʿibādah). Surah al-Mā'idah (5:8) instructs:

يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُونُواْ قَوَّٰمِينَ لِلَّهِ شُهَدَآءَ بِٱلْقِسْطِۖ وَلَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُواْۚ ٱعْدِلُواْ هُوَ أَقْرَبُ لِلتَّقْوَىٰۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا تَعْمَلُونَ
"O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is fully aware of what you do." (Surah al-Mā'idah, 5:8)

This verse decisively links justice to *taqwā* (God-consciousness), positioning fairness as a spiritual discipline (Al-Zahabi, 2005; Ibn Kathir, 1998; Hamka, 1967). It warns against the corrosive influence of hatred and prejudice, reminding believers that true piety is not ritualistic excess but equitable action, even toward adversaries.

Collectively, these Qur'anic foundations demonstrate that justice is not a negotiable value or optional ethic. It is a categorical divine command, a sacred trust, and a testimony of faith. Justice integrates spirituality with social order, transforming legal fairness into an act of profound devotion.

Classical Tafsīr and Philosophical Perspectives from the Tafsir Ibn Kathīr, Tafsir Al-Azhar by Haji Abdul Malik Karim (Hamka) and Al-Fārābī.

Justice in Islamic civilisation has never been treated as a peripheral principle but as the central axis upon which the moral, political, and economic order revolves. Classical exegesis (tafsīr) and philosophical reasoning converged in stressing that justice is both a divine injunction and a rational necessity for the flourishing of human societies. To appreciate its weight, it is essential to analyze how Ibn Kathīr (1998) and Hamka (1967) interpreted the Qur'anic call to justice and how Al-Fārābī (1906), the philosopher of the virtuous city, integrated justice into his vision of civilizational perfection.

Ibn Kathīr: Justice as Universal Mandate

Ibn Kathīr (1998), in his monumental *Tafsīr al-Qur'ān al-ʿAẓīm*, consistently emphasises that the Qur'anic command to justice (al-ʿadl) is absolute, comprehensive, and inescapable. When commenting on Surah al-Nisā' (4:58), Ibn Kathīr (1998) recalled the Prophetic traditions where the Messenger of Allah ﷺ warned that previous nations perished because they practised justice selectively: punishing the weak while excusing the powerful. Ibn Kathīr (1998) interpreted this divine command not only as a rule for courts but as a universal ethic that binds rulers, judges, and ordinary individuals.

For Ibn Kathīr (1998), justice is the measure of sincerity in faith. A society that claims belief in Allah but practices favouritism and oppression is a society guilty of hypocrisy. Ibn Kathīr (1998) illustrated this through narrations of the Prophet ﷺ, who declared: "If Fatimah, the daughter of Muhammad, were to steal, I would cut off her hand." The statement demonstrates the uncompromising impartiality of justice in Islam. Justice cannot bend before status, kinship, or wealth; rather, it must stand as a shining mirror reflecting the divine will.

Ibn Kathīr's (1998) approach was shaped by his historical context in Mamluk Damascus, a society struggling with factionalism and authoritarian excesses. Ibn Kathīr (1998) in the *tafsīr*, therefore, does not treat justice as abstract idealism but as an urgent corrective. By demanding justice universally, Ibn Kathīr (1998) implicitly critiques societies that have weaponised religion for privilege while abandoning its ethical heart.

Hamka: Justice and Modern Struggles

Haji Abdul Malik Karim or Hamka (1967), writing in the twentieth century during colonial domination and post-independence transitions in Southeast Asia, situates justice in the modern struggle for dignity and liberation. In Tafsīr al-Azhar, Hamka (1967) interpreted Surah al-Nisā' (4:135) as a direct rebuke to societies corrupted by nepotism, cronyism, and authoritarian abuse. Justice, for Hamka (1967) is not an optional ornament of governance but the very soul of legitimacy.

Hamka (1967) argues passionately that injustice corrodes trust, disintegrates communities, and paves the way for foreign domination. Hamka (1967) argued that colonisers exploited Muslim societies not merely through military power but by preying upon divisions and injustices within them. Thus, the Qur'anic command to "stand firmly for justice, even against yourselves or your parents" becomes a call to purge society of corruption and cowardice.

In his nuanced reflections, Hamka (1967) extended justice beyond formal structures into everyday ethics. In addition, Hamka (1967) provided examples of the obligation of in terms of parents to treat their children fairly, for employers to respect workers, and for scholars to avoid intellectual dishonesty. Indeed, by stressing justice in micro-social relations, Hamka (1967) demonstrated that civilisational justice is only possible when personal justice becomes habitual and instinctive.

Al-Fārābī: Justice in the Virtuous City

While Ibn Kathīr (1998) and Hamka (1967) anchored their exegesis in scripture and historical context, Al-Fārābī (1906) approached justice from a philosophical standpoint. In his magnum opus, Al-Madīnah al-Fāḍilah (The Virtuous City), Al-Fārābī (1906) described an ideal polity where justice is the harmonizing principle that ensures every member of society attains his or her highest perfection.

For Al-Fārābī (1906), human beings are naturally political creatures whose flourishing depends on cooperative life within a community. Justice is the mechanism by which individuals' diverse roles are integrated into a coherent whole. The virtuous ruler—who embodies prophetic wisdom—must legislate in accordance with divine law, ensuring that social organization aligns with the ultimate goal of *saʿādah* (felicity).

Justice in Al-Fārābī (1906)'s thought is not limited to legal adjudication but extends to distributive harmony. Each individual receives their due according to their capacity and contribution, while the ruler prevents exploitation, imbalance, and oppression (Hamzani, 2019). In this way, Al-Fārābī (1906) anticipated modern theories of distributive justice but grounded them firmly in metaphysical and spiritual teleology. Justice is both rational necessity and divine command, the indispensable bridge between the material order and the higher pursuit of eternal felicity.

Together, Ibn Kathīr (1998), Hamka (1967), and Al-Fārābī (1906) offer a triangulated vision of justice: scriptural, ethical, and philosophical. All converge on the central thesis that justice is the lifeblood of Islamic civilisation, without which societies collapse into tyranny, hypocrisy, and decay.

Discussion on Justice in the Golden Age with case studies during Khalifah ʿUmar, Andalusia era, and Waqf.

Justice in the Golden Age of Islamic Civilisation

The Qur'anic command to justice was not left as abstract moralism but was dynamically actualised in the historical trajectory of Islamic civilisation (Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). From the leadership of the Rightly Guided Caliphs to the intellectual pluralism of Andalusia and the institutional innovations of waqf, justice became a lived reality (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020 ; Luhuringbudi, 2024; Rukmana & Pratama, 2024). It guided governance, shaped economies, nurtured coexistence, and cultivated knowledge (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020).

Justice in Islamic civilisation operated on multiple interconnected planes: justice with Allah through tawḥīd, justice with oneself through moderation, justice with others through fairness, and justice with creation through stewardship (Ahmad, 2019; Fontaine, 2019; Berghout & Soudi, 2019; Fontaine et al., 2020). These dimensions converged to produce a civilisational order that earned global recognition as a beacon of guidance and mercy (Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). To appreciate its depth, it is useful to examine case studies that embody justice in action: ʿUmar ibn al-Khaṭṭāb's governance, Andalusian pluralism, and the economic justice of waqf.

Case Study 1: ʿUmar ibn al-Khaṭṭāb (RA) and Governance of Justice

ʿUmar ibn al-Khaṭṭāb, the second Caliph of Islam, has become synonymous with justice in leadership. His era is remembered not only for territorial expansion but, more importantly, for the uncompromising fairness of his governance (Luhuringbudi, 2024; Rukmana & Pratama, 2024). For ʿUmar, leadership was not a privilege but amānah (trust), a heavy burden for which he felt divinely accountable.

A famous anecdote illustrates this ethos. One night, ʿUmar was patrolling the streets of Madinah and found a poor woman cooking stones in water to calm her hungry children (Hussain, 2024; Malghani & Akhter, 2024; Rasheed, 2024). Shocked and ashamed, ʿUmar immediately carried a sack of flour on his own back to her home, refusing to delegate the task. When his servant offered to carry it, ʿUmar retorted: "Will you carry my burden on the Day of Judgment?" This poignant scene captures the essence of Islamic justice: leadership entails direct responsibility for the welfare of the most vulnerable.

ʿUmar institutionalised market oversight, appointing muḥtasibs (market inspectors) to ensure fairness in trade (Hussain, 2024; Malghani & Akhter, 2024; Rasheed, 2024). He set strict rules against fraud, hoarding, and price manipulation. Even the caliph himself was not above the law ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). When a dispute arose between ʿUmar and a Jewish citizen, both appeared before a judge. The judge initially addressed the caliph with undue deference, prompting ʿUmar to rebuke him, insisting that justice demanded equality before the law.

The Qur'an echoes this principle:

وَإِذَا قُلْتُمْ فَاعْدِلُوا۟ وَلَوْ كَانَ ذَا قُرْبَىٰ

“And when you speak, speak with justice, even if it concerns a near relative.” (Surah al-Anʿām, 6:152)

ʿUmar’s governance demonstrates that justice is not a rhetorical slogan but a living practice that safeguards human dignity ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). His leadership style embodied accountability, humility, and impartiality, establishing a model that resonates across centuries.

Case Study 2: Andalusia and Civilizational Pluralism

While ʿUmar’s governance represents justice in early statecraft, the experience of Andalusia (711–1492 CE) demonstrates justice in managing pluralistic societies ((Renima et al., 2016; Hamzani, 2019; Cheme & Syukri, 2025). Al-Andalus, under Muslim rule, became a remarkable laboratory of coexistence where Muslims, Christians, and Jews cohabited under a system that safeguarded religious freedom, intellectual exchange, and legal fairness (Hussain, 2024; Kennedy, 2024; Yasimn, 2025).

The dhimmah system granted non-Muslims protection of life, property, and worship in exchange for a modest tax (jizyah) (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Remarkably, this tax was often lighter than the feudal dues imposed on peasants in Christian Europe, making Islamic rule attractive to many communities (AbuSulayman, 1988; Ahmad, 2008; Renima et al., 2016; Bergout & Soudi, 2019). Non-Muslims were not forced into conversion but were integrated as stakeholders in a just order.

Cordoba, the glittering jewel of Andalusia, became a hub of scholarship and cultural vitality. Its libraries housed hundreds of thousands of manuscripts (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Muslim philosophers, Christian clerics, and Jewish rabbis engaged in rigorous dialogue, enriching each other intellectually. This climate of justice in knowledge-sharing fostered one of the most brilliant epochs of human history, laying foundations that later nourished the European Renaissance.

The Qur’an cautions against prejudice clouding justice:

لَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

“Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness.” (Surah al-Mā’idah, 5:8)

Andalusia embodied this ethics that, justice was not about homogenising differences but harmonising them into a pluralistic yet balanced civilisational order (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019).

The experience of Andalusia remains one of the most celebrated and contested examples of Islamic justice in history. Between the eighth and twelfth centuries, under Muslim rule, the Iberian Peninsula blossomed into a radiant center of cultural sophistication, intellectual brilliance, and social coexistence (AbuSulayman, 1988;

Ahmad, 2008; Bergout & Soudi, 2019). While no civilisation is without flaws, Andalusia demonstrates how the principle of justice, applied broadly and persistently, can transform a society into a magnet of admiration and learning.

The foundational principle of justice in Andalusia was legal inclusivity. The dhimmah system extended protection to non-Muslims, ensuring their right to life, property, and worship. Unlike other medieval systems where minority groups were often persecuted, Jews and Christians in Andalusia were allowed to maintain their religious institutions, legal councils, and communal autonomy (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). In return, they paid a modest jizyah tax. Far from oppressive, this levy was lighter than the burdens of feudal dues imposed in contemporary Christian Europe. Indeed, many Christians under Islamic rule experienced greater fairness and stability than their brethren under feudal lords.

Beyond legal protection, justice in Andalusia manifested in intellectual pluralism. Cordoba, Granada, and Seville became vibrant hubs where Muslim philosophers like Ibn Rushd (Averroes), Jewish scholars like Maimonides, and Christian thinkers freely exchanged ideas (AbuSulayman, 1988; Ahmad, 2008; Bergout & Soudi, 2019). Libraries flourished, housing hundreds of thousands of manuscripts at a time when most of Europe languished in intellectual scarcity. Justice here took the form of equitable access to knowledge, where scholars from different traditions contributed to the advancement of medicine, astronomy, philosophy, and jurisprudence.

This flourishing of pluralism was not accidental; it was deeply rooted in Qur'anic ethics. The verse:

لَا يَجْرِمَنَّكُمْ شَنَـَٔانُ قَوْمٍ عَلَىٰٓ أَلَّا تَعْدِلُوا۟ ۚ ٱعْدِلُوا۟ هُوَ أَقْرَبُ لِلتَّقْوَىٰ

"Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness." (Surah al-Mā'idah, 5:8)

It functioned as an ever-present reminder that justice must transcend animosity, prejudice, or sectarian rivalry (Ibn Kathir, 1998; Zatari, 2024). Andalusian rulers, despite pressures of political instability, largely upheld this ethic by ensuring that justice was not confined to Muslims alone but extended to the wider society (Hamka, 1967; AbuSulayman, 1988).

The impact was profound (Renima et al., 2016; Kennedy, 2024). The justice-oriented governance of Andalusia allowed the society to reach a degree of sophistication where public infrastructure—such as street lighting, public baths, hospitals, and schools—was accessible to diverse populations (Al-Farabi, 1906; Yasimn, 2025). The economy thrived through just trade practices, agricultural innovations, and inclusive taxation policies that minimized exploitation (Hamka, 1967; Haneef, 1997). The result was a civilization admired even by its adversaries (Renima et al., 2016; Kennedy, 2024). European envoys returning from Andalusia often marveled at the prosperity and learning they witnessed, sparking what would later evolve into the European Renaissance (Yasimn, 2025; Zatari, 2024).

Thus, Andalusia stands as a case study of justice applied in pluralism: a justice that harmonized diversity rather than homogenizing it (AbuSulayman, 1988; Hamzani, 2019). It illustrates how fairness, inclusivity, and equitable treatment generate civilizational vitality and enduring legacy (Renima et al., 2016; Berghout & Soudi, 2019).

Case Study 3: Waqf and Economic Justice

While Andalusia demonstrates justice in pluralism, the institution of waqf (endowment) exemplifies justice in economic distribution (Hamka, 1967; Haneef, 1997). From the early centuries of Islam, Muslims developed waqf as a means of channeling private wealth into public benefit (Ibn Kathir, 1998; Renima et al., 2016). Unlike sporadic charity, waqf was structured, sustainable, and perpetual, ensuring that the benefits of wealth flowed continuously to society (Hamzani, 2019; Suliswanto et al., 2024).

The Qur'an sets the ethical foundation for such generosity (Qur'an 3:92; Al-Zahabi, 2005):

لَن تَنَالُواْ ٱلۡبِرَّ حَتَّىٰ تُنفِقُواْ مِمَّا تُحِبُّونَۚ

"Never will you attain righteousness until you spend from that which you love." (Surah Āl ʿImrān, 3:92)

This verse establishes economic justice as a spiritual discipline (Hamka, 1967; Ogunbado & Ahamad, 2014). By dedicating their most beloved possessions for public good, believers transform wealth into instruments of justice and righteousness (Ibn Kathir, 1998; Mahyudi, 2019).

Historically, waqf supported mosques, schools, hospitals, caravanserais, fountains, orphanages, and even stipends for widows and travelers (Renima et al., 2016; Kennedy, 2024). In Ottoman Istanbul, thousands of waqf institutions operated simultaneously, providing free bread for the poor, subsidized housing for students, and medical treatment for the sick (Hamka, 1967; Haneef, 1997). These endowments institutionalized economic justice, ensuring equitable access to basic needs without reliance on state bureaucracy (Hamzani, 2019; Suliswanto et al., 2024).

The genius of waqf lay in its permanence (Al-Farabi, 1906; Hamka, 1967). Once a property was endowed, it could not be sold or inherited; its benefits had to serve the public indefinitely (Ibn Kathir, 1998; Akhtar, 2010). This perpetuity safeguarded society against economic inequality, as wealth was continuously recycled into public welfare (Renima et al., 2016; Berghout & Soudi, 2019). In many cities, entire neighborhoods were sustained by waqf, creating a culture of compassion, balance, and resilience (Hamka, 1967; Haneef, 1997).

Thus, waqf has demonstrated how economic systems can be structured not solely for efficiency or profit but for justice and social responsibility (Suliswanto et al., 2024; Mahyudi, 2019). It integrated moral accountability with institutional design, ensuring that wealth became a means of empowerment rather than exploitation (Hamka, 1967; Renima et al., 2016).

Justice as Worship in Daily Life

While the case studies of ʿUmar's governance, Andalusian pluralism, and waqf institutions illustrate justice at macro levels, the Qur'an and Sunnah emphasize that justice is equally vital at the micro level of daily life (Ibn Kathir, 1998; Hamka, 1967). Justice is not only enacted in courts or through public policies; it is lived through personal interactions, professional responsibilities, and ordinary transactions (Zatari, 2024; Haneef, 1997).

The Prophet Muhammad ﷺ highlighted the spiritual dimension of justice in his famous saying: "The most beloved of people to Allah on the Day of Judgment and the closest to Him will be the just leader. And the most hated of people to Allah and the farthest from Him will be the oppressive leader" (Ahmad & Fontaine, 2011; Ali, 2009). Here, justice is elevated from legal fairness to a form of worship that earns divine proximity (Hamka, 1967; Ibn Kathir, 1998).

Consider the example of a teacher who grades students impartially, without favoritism (Ahmad, 2019; Fontaine, 2019). This seemingly mundane act is an act of ʿibādah, for it fulfills the Qur'anic command of fairness and contributes to nurturing future generations (Berghout & Soudi, 2019; Ogunbado & Ahamad, 2014). Similarly, a merchant who avoids deception, measures honestly, and refrains from exploiting customers is not merely engaging in commerce but is performing worship (Hamka, 1967; Ibn Kathir, 1998). The Qur'an sternly warns:

وَيْلٌ لِّلْمُطَفِّفِينَ ٱلَّذِينَ إِذَا ٱكْتَالُوا۟ عَلَى ٱلنَّاسِ يَسْتَوْفُونَ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ يُخْسِرُونَ

"Woe to those who give less [than due], who, when they take a measure from people, take in full. But if they give them by measure or weight, they cause loss." (Surah al-Muṭaffifīn, 83:1–3) (Qur'an 83:1–3; Al-Zahabi, 2005).

Justice in daily dealings is thus inseparable from faith (Haneef, 1997; Zatari, 2024). It transforms every interaction into testimony of obedience to Allah (Hamka, 1967; Ibn Kathir, 1998).

Moreover, justice in personal life cultivates habits of fairness that extend into societal structures (Ahmad & Fontaine, 2011; Berghout & Soudi, 2019). A parent who treats children equitably sets the foundation for family harmony (Hamka, 1967; Ibn Kathir, 1998). An employer who pays wages promptly fosters loyalty and trust (Ali, 2009; Ahmad, 2019). A neighbor who refrains from harming others contributes to communal stability (Renima et al., 2016; Haneef, 1997). These seemingly small acts of justice aggregate into a culture where fairness becomes instinctive, producing resilient societies (Zatari, 2024; Razak & Sanusi, 2023).

From an Al-Fārābīan perspective, justice at the micro level sustains justice at the macro level (Al-Farabi, 1906; Hamzani, 2019). The virtuous city cannot exist if its citizens are habituated to injustice in their homes, businesses, and neighborhoods (Renima et al., 2016; Zatari, 2024). Justice must be practiced holistically—within the soul, within the family, within society, and within governance—so that the entire civilizational order reflects divine harmony (Hamka, 1967; Ibn Kathir, 1998).

Transition to Contemporary Reconstruction

These historical illustrations and personal applications confirm that justice is not a narrow legal concept but a comprehensive civilizational principle (Renima et al., 2016; Berghout & Soudi, 2019). Justice guided the Caliphs in governance, sustained pluralistic societies in Andalusia, ensured equitable economic distribution through waqf, and infused ordinary lives with spiritual meaning (Hamka, 1967; Ibn Kathir, 1998).

The pressing question, then, is how these timeless principles of justice can be reconstructed in the contemporary era (Akhtar, 2010; Zatari, 2024). Muslim societies today confront immense challenges: political instability, economic inequality, social fragmentation, and environmental degradation (Berghout & Soudi, 2019; Kennedy, 2024). To rise once more as a civilization that serves humanity, Islamic societies must re-center justice as their moral compass (Al-Farabi, 1906; Hamzani, 2019). Justice in governance, education, economy, society, and environment must be rediscovered not merely as policy but as worship—an act of obedience to Allah that transforms ordinary structures into extraordinary testimonies of divine guidance (Hamka, 1967; Ibn Kathir, 1998).

It is to this question of reconstruction—how justice can once again animate the lifeblood of Islamic civilization—that the next section turns (Renima et al., 2016; Zatari, 2024).

Implications and Policy Recommendations

If justice is to be reconstructed as the central pillar of Islamic civilisation, then it must move beyond lofty rhetoric into concrete and systemic reforms (Al-Zahabi, 2005; Akhtar, 2010). Justice cannot remain a vague moral aspiration; it must permeate the institutional structures of governance, the intellectual mission of education, the mechanisms of economic distribution, the ethical fabric of society, and the stewardship of the natural environment (Hamka, 1967; Ibn Kathir, 1998). Only when justice animates these domains holistically will Islamic civilisation regain its position as a guiding light for humanity (Al-Farabi, 1906; Renima et al., 2016).

The first domain is governance, where institutional reform becomes indispensable (Chema & Syukri, 2025; Luhuringbudi, 2024). A civilisation that aspires to justice must not allow its judiciary to be weakened by political manipulation or social privilege (Hussain, 2024; Karimov, 2017). Thus, independent judicial systems, capable of holding even the most powerful accountable, are the hallmark of authentic justice (Hamka, 1967; Ibn Kathir, 1998). Without such impartiality, justice collapses into selective enforcement, favouring elites while neglecting the vulnerable (Akhtar, 2010; Ahmad, 2008). Al-Fārābī reminds us that the virtuous city requires rulers who legislate in accordance with divine wisdom, not personal gain (Al-Farabi, 1906; Hamzani, 2019). This vision finds resonance in the Qur'anic injunction to render trusts to whom they are due (Ibn Kathir, 1998; Al-Zahabi, 2005). Thus, anti-corruption frameworks must be rooted not merely in secular legal codes but in Qur'anic ethics of amānah (trust) and ʿadl (justice) (Hamka, 1967; Ogunbado & Ahamad, 2014). Participatory governance, in

which citizens feel represented and empowered, transforms justice from abstract legality into lived reality, strengthening the bond between ruler and ruled (Razak & Sanusi, 2023; Ali, 2009).

The second domain is education, which must be reoriented toward justice both in content and purpose (Haneef, 1997; Berghout & Soudi, 2019). Modern systems often prioritise technical competence while neglecting moral formation, thus producing graduates who may excel in efficiency but falter in ethics (Kersten, 2019; Fontaine, 2019). Justice requires that curricula in schools and universities embed value-based education and sustainability competencies in every discipline, ensuring that intellectual training is always coupled with moral responsibility (Ahmad & Fontaine, 2011; Ahmad, 2019). Such integration reflects the Humanomics ideal: knowledge is not neutral but embedded in ethical frameworks that shape its application (Mahyudi, 2019; Suliswanto et al., 2024). Islamic education must also guard against epistemic injustice, where colonial or secular paradigms marginalize Islamic contributions to knowledge (Kersten, 2019; Zatari, 2024). By integrating Islamic epistemology with global knowledge streams, Muslim scholars and institutions can foster graduates who are both intellectually capable and ethically anchored, equipped to pursue justice in all fields of human endeavor (Fontaine et al., 2020; Haneef, 1997).

The third domain is economic life, where justice demands redistribution and fairness (Hamka, 1967; Ibn Kathir, 1998). Economic systems devoid of justice inevitably produce inequality, exploitation, and social unrest (Akhtar, 2010; Mahyudi, 2019). Islam offers mechanisms such as zakat and waqf as institutionalised forms of redistribution, ensuring wealth circulates and benefits society rather than concentrating in narrow elites (Hamzani, 2019; Suliswanto et al., 2024). Thus, strengthening these institutions in contemporary contexts would transform them into sustainable engines of social justice (Renima et al., 2016; Ahmad, 2008). At the same time, justice in the marketplace requires halal and transparent trade practices, supported by robust consumer protection mechanisms (Ali, 2009; Ahmad, 2019). For this reason, entrepreneurship should be promoted not only as a driver of profit but as a means of empowering marginalised groups, particularly women, youth, and the poor (Razak & Sanusi, 2023; Haneef, 1997). Such empowerment, however, must always respect environmental limits, reminding us that economic vitality cannot come at the expense of ecological destruction (Berghout & Soudi, 2019; Kennedy, 2024). In this way, economic justice harmonises with spiritual accountability, which fulfils the Qur'anic command to avoid oppression and corruption on earth (Hamka, 1967; Ogunbado & Ahamad, 2014).

The fourth domain is society itself, where justice must manifest in cohesion and inclusivity (Ahmad & Fontaine, 2011; Zatari, 2024). A society divided by ethnic prejudice, gender discrimination, or class exclusivity cannot claim to embody the Qur'anic vision of human dignity (Al-Zahabi, 2005; Ogunbado & Ahamad, 2014). Indeed, justice requires policies that actively dismantle systemic inequities and affirm the principle that honour before Allah is not based on lineage or wealth but on taqwā (God-consciousness) (Hamka, 1967; Ibn Kathir, 1998). For this reason, interfaith dialogue must be rooted not in superficial tolerance but in genuine respect and fairness that can allow communities to coexist under a shared umbrella of justice

(AbuSulayman, 1988; Yasimn, 2025). Moreover, local community initiatives that foster solidarity, compassion, and mutual care play a crucial role in translating justice into lived experience (Razak & Sanusi, 2023; Fontaine, 2019). As Al-Fārābī would argue, the virtuous city depends not only on wise rulers but also on virtuous citizens who embody justice in their daily relations (Al-Farabi, 1906; Hamzani, 2019).

Finally, justice extends to the natural environment, a domain too often neglected in discussions of civilisation (Berghout & Soudi, 2019; Kennedy, 2024). The Qur'an repeatedly warns against fasād (corruption) on earth, and the Prophet ﷺ emphasised environmental care as an expression of faith (Ibn Kathir, 1998; Hamka, 1967). Thus, developing national policies that integrate Islamic ethics into climate change mitigation, renewable energy, and ecological preservation is therefore not optional but necessary (Berghout & Soudi, 2019; Renima et al., 2016). Likewise, reviving Prophetic traditions—such as planting trees, conserving water, and treating animals with compassion—reframes environmental action as ʿibādah, an act of worship (Hamka, 1967; Ogunbado & Ahamad, 2014). This is because justice toward the environment is justice toward future generations, in which we can ensure that the earth remains a place of sustenance and balance (Berghout & Soudi, 2019; Kennedy, 2024). Thus, framing environmental justice as a religious obligation allows Muslim societies to internalise sustainability not as an external imposition but as a natural extension of their faith (Zatari, 2024; Hamzani, 2019).

In sum, in these interconnected domains—governance, education, economy, social cohesion, and environment—justice must be reconstructed as the guiding principle of policy, practice, and personal ethics. In fact, Al-Fārābī envisioned that the virtuous city as one in which every part of society contributes harmoniously to the pursuit of human felicity (saʿādah). Similarly, the contemporary tradition insists that economic, social, and political structures cannot be divorced from their moral foundations. By embedding justice holistically across these domains, Islamic civilization can re-emerge not only as a cultural or political force but as a moral saviour of mankind, offering balance, harmony, and divine guidance in an era of global disarray.

Conclusion

Justice is not an abstract aspiration but the indispensable axis upon which Islamic civilisation stands. The Qur'an commands it unequivocally, the Prophetic Sunnah enacts it practically, and classical scholars and philosophers—from Ibn Kathīr to Hamka to Al-Fārābī—have affirmed it as the very heartbeat of faith and society. Historically, justice guided ʿUmar ibn al-Khaṭṭāb's governance, sustained the pluralistic brilliance of Andalusia, and institutionalised economic equity through waqf. Indeed, justice also infused daily life, transforming ordinary acts of fairness into extraordinary acts of worship. In our contemporary moment, the reconstruction of Islamic civilisation as a saviour of mankind depends on re-centring justice across governance, education, economy, society, and environment. Without justice, no civilisation can endure; with justice, even modest societies can radiate mercy, balance, and divine guidance.

The way forward requires Muslims to view justice not as a secondary policy goal but as the essence of worship and the guarantor of survival. If justice is revived, Islamic

civilisation can once again become a saviour of mankind, guiding the world toward peace, harmony, and felicity. If neglected, no amount of material wealth or technological advancement will suffice to prevent decline. Indeed, the reconstruction of Islamic civilisation thus rests on a single, timeless truth: justice is worship, justice is leadership, and justice is civilization. Through justice, humanity encounters the mercy of Allah, and through justice, societies fulfil their divine purpose on earth.

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CHAPTER 4

LIVING A BALANCED LIFE AND BEING AN *INSĀN KĀMIL*: AN ISLAMIC PERSPECTIVE ON WORSHIP, HEALTH, WEALTH, FAMILY, AND KNOWLEDGE

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Abstract
This chapter explores the Islamic concept of a balanced life and the path toward becoming *Insān Kāmil*—the complete human being—through the integration of worship, health, wealth, family, and knowledge. Rooted in the *Maqāsid al-Sharī ah* (preservation of religion, life, intellect, lineage, and property), it expands upon a tazkirah delivered during the 2025 Ibadah Camp at the Kulliyyah of Economics and Management Sciences, IIUM. The study demonstrates that true balance, or *wasatiyyah*, extends beyond the modern notion of work-life equilibrium to encompass holistic spiritual, physical, and intellectual well-being. Drawing from the Qur'an, Sunnah, and classical scholarship, it highlights how these five interdependent dimensions cultivate harmony with Allah, self, and society. Ultimately, the chapter argues that reconstructing Islamic civilisation begins with nurturing balanced individuals who live consciously, embody moderation, and act as witnesses of justice and mercy for mankind.

Keywords: *Insān Kāmil*, *Wasatiyyah*, *Maqāsid al-Sharī ah*

Introduction

The 2025 Ibadah Camp at the Kulliyyah of Economics and Management Sciences (KENMS), IIUM, was organised under the theme *"Islamic Civilisation as Saviour of Mankind: How to Reconstruct It."* This theme rightly places emphasis on how Muslims, as individuals and communities, can revive the spirit of Islamic civilisation through conscious living. During the early morning of the 4th of August, after the Subh prayer, I delivered a *tazkirah* reminding participants that a truly balanced life extends far beyond the modern notion of "*work-life balance*." Islam's vision of balance is comprehensive, encompassing five key dimensions: worship, health, wealth, family, and knowledge. These dimensions are not separate compartments, but interdependent spheres that collectively nurture the believer to serve Allah and humanity. This paper expands on the *tazkirah* by developing these themes in light of the Qur'ān, Sunnah, and the wisdom of our scholars based on the five fundamental values or objectives of Maqāsid al-Sharī'ah, which are the preservation of religion (*dīn*), life (*nafs*), intellect (*'aql*), lineage/posterity (*nasl*), and property (*māl*). These concepts, also known as *daruriyyah al-khams*, are the core purposes of Islamic law, aiming to promote human well-being by safeguarding these essentials for both individuals and society.

Contents

The Qur'ān repeatedly highlights moderation as a defining quality of the Muslim community. Allah declares, وَكَذَٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِّتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ *"And thus We have*

made you a community of balance, so that you may be witnesses over mankind." (al-Baqarah 2:143). The word *wasat* denotes moderation, justice, and balance, warning against both negligence and excess. This balanced way of living is not confined to acts of worship but stretches to all dimensions of human existence. To bear witness over mankind, Muslims must exemplify lives that are wholesome, harmonious, and disciplined in every aspect.

Worship: The first dimension of balance lies in ʿibādah, or worship. Allah reminds us in the Qur'ān, لِيَعْبُدُونِ إِلَّا وَالْإِنسَ الْجِنَّ خَلَقْتُ وَمَا *"I did not create jinn and mankind except to worship Me."* (al-Dhāriyāt 51:56). Worship is the foundation upon which all other aspects of balance are built. However, true worship extends beyond ritual acts such as ṣalāh and ṣawm. It encompasses every sincere action done for the sake of Allah, including how we earn our livelihood, how we treat our families, and how we contribute to society. The Prophet PBUH emphasised consistency in worship, saying: قَلَّ وَإِنْ أَدْوَمُهَا اللهِ إِلَى الْأَعْمَالِ أَحَبُّ *"The most beloved deeds to Allah are those done consistently, even if small."* (Bukhārī and Muslim). Balance in ʿibādah, therefore, means steady devotion that sustains spiritual growth without falling into neglect or burnout.

Health: Closely linked to spiritual well-being is the balance of health, both physical and psychological. The Prophet PBUH described health as one of the greatest blessings, warning: النَّاسِ مِنَ كَثِيرٌ فِيهِمَا مَغْبُونٌ نِعْمَتَانِ: وَالْفَرَاغُ الصِّحَّةُ *"There are two blessings which many people waste: health and free time."* (Bukhārī). Classical Muslim scholars understood health as a trust from Allah. Abu Zayd al-Balkhī, in his pioneering work on Islamic psychology, argued that the human being is composed of body and soul, and the health of one directly affects the other. Preserving health through exercise, moderation in diet, rest, and psychological care is thus a form of ʿibādah in itself. Without good health, the believer cannot fully engage in worship, serve their family, or pursue knowledge effectively.

Wealth: Another critical dimension is wealth. Islam does not condemn the pursuit of wealth, but it insists on earning through lawful means and spending responsibly. Allah cautions in the Qur'ān: مَّحْسُورًا مَلُومًا فَتَقْعُدَ الْبَسْطِ كُلَّ تَبْسُطْهَا وَلَا عُنُقِكَ إِلَىٰ مَغْلُولَةً يَدَكَ تَجْعَلْ وَلَا *"Do not keep your hand chained to your neck, nor extend it completely, lest you sit down blamed and destitute."* (al-Isrāʾ 17:29). This verse emphasises moderation in financial conduct, avoiding both miserliness and extravagance. Al-Ghazālī taught that wealth becomes praiseworthy when it fulfills three purposes: self-sufficiency, supporting one's family, and aiding those in need. In contrast, hoarding wealth or indulging in wastefulness destroys balance and distracts from higher spiritual aims. A Muslim's wealth should be a means of building, not corrupting, both individual character and collective welfare.

Family: The fourth dimension of balance lies in family relationships. Islam regards the family as the cornerstone of society, and nurturing these ties is itself an act of worship. The Prophet PBUH said: لِأَهْلِي خَيْرُكُمْ وَأَنَا لِأَهْلِهِ، خَيْرُكُمْ خَيْرُكُمْ *"The best of you are those who are best to their families, and I am the best of you to my family."* (Tirmidhī). He also declared: رَعِيَّتِهِ عَنْ مَسْئُولٌ وَكُلُّكُمْ رَاعٍ كُلُّكُمْ *"Every one of you is a shepherd, and every one of you will be asked about his flock."* (Bukhārī and Muslim). These teachings

remind us that leadership begins at home, and neglecting family rights is a spiritual deficiency. A balanced Muslim nurtures his or her family with compassion, fairness, and time, recognising that strong families are the foundation of a strong ummah.

Knowledge: Finally, the pursuit of knowledge forms the fifth dimension of balance. Islam elevates knowledge as both a duty and a source of dignity. Allah commands: وَقُل رَّبِّ زِدْنِي عِلْمًا *"And say: My Lord, increase me in knowledge."* (Ṭāhā 20:114). The Prophet PBUH reinforced this, saying: طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ *"Seeking knowledge is an obligation upon every Muslim."* (Ibn Mājah). Al-Shāfiʿī went further, stating: مَنْ أَرَادَ الدُّنْيَا فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَ الْآخِرَةَ فَعَلَيْهِ بِالْعِلْمِ، وَمَنْ أَرَادَهُمَا مَعًا فَعَلَيْهِ بِالْعِلْمِ *"Whoever desires this world, let him pursue knowledge. Whoever desires the Hereafter, let him pursue knowledge. And whoever desires both, let him pursue knowledge."* Knowledge in Islam is not sought for pride or empty argument but for action, humility, and service. It completes the circle of balance by equipping believers to navigate both dunya and ākhirah with wisdom.

Taken together, these five dimensions show that balance is not optional but essential. To neglect one is to disrupt the others: overemphasis on wealth leads to greed, focus on worship without regard for family creates neglect, and knowledge without practice breeds arrogance. True balance is what the Qur'ān describes as *'insān kāmil'* the complete human being who integrates worship, health, wealth, family, and knowledge in harmonious proportion.

In practical terms, Muslims should consciously structure their lives to reflect this balance. A daily routine should give due time to ṣalāh, physical care, lawful earning, family bonding, and learning. Weekly self-reflection allows us to measure progress: Have I grown spiritually? Am I maintaining my health? Am I fulfilling my family's rights? Am I using wealth responsibly? Am I pursuing knowledge? Duʿāʾ should accompany these efforts, such as the supplication: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ *"O Allah, help me to remember You, thank You, and worship You well."*

Conclusion

The Ibadah Camp 2025 highlighted that reconstructing Islamic civilisation requires nurturing balanced individuals who embody these values. Fragmented individuals cannot revive a civilisation, but by Muslims who live in harmony with their Creator, themselves, their families, and their societies. Thus, balance is not simply about personal well-being; it is a collective obligation and a civilisational imperative. In conclusion, living a balanced life in worship, health, wealth, family, and knowledge is the essence of the Qur'anic vision of *wasatiyyah*. It enables Muslims to achieve personal harmony while also serving as witnesses over humanity. Such balance allows us to contribute meaningfully to the revival of Islamic civilisation, which begins with the self, radiates into the family, and extends into the wider ummah. May Allah guide us all to lives of moderation, harmony, and ultimate success in both this world and the Hereafter. Āmīn.

CHAPTER 5

PROMOTING UNITY AND COOPERATION: REVIVING *UKHUWWAH ISLAMIYYAH* AS A CIVILISATIONAL FORCE AND POVERTY ERADICATION

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Abstract
The revival of *Ukhuwwah Islamiyyah* is both a religious aspiration and a fundamental necessity for modern Muslim society. By accepting this holy bond, Muslims can rise above their differences, come together to form a powerful civilisation, and not only work to end poverty but also be a symbol of unity, justice, and compassion for all people. Muslim countries may work together and share knowledge, money, and technology to boost Ukhuwwah and move civilisation forward by making the Ummah more socially cohesive. They may also revitalise Islamic social finance instruments like Zakat, Sadaqah, and Waqf to eradicate poverty and bolster social welfare initiatives.

Keyword: *Ukhuwwah,* Civilisation, poverty

INTRODUCTION

In a world where globalisation and interdependence are changing everything, Muslim countries and groups need to work together and be united. The Islamic world is very different in terms of culture, economy, and spirituality. However, when its people come together in unity, guided by the principles of brotherhood, peace, and mutual respect, they can do great things. People have often had trouble getting along because of political differences, economic inequality, and outside forces. The Ummah, or worldwide Muslim community, needs to work together more closely and feel more like a community if it wants to get past these problems.

Even now, poverty and hunger are still problems in our modern world. Despite the world's progress, many developing countries are still poor. Political instability, economic inequality, and social isolation are factors that contribute to high poverty rates in many growing and developing nations, especially Muslim countries. The fragmentation and lack of cooperation among Muslim groups make it harder for them to deal with these problems effectively. Poverty is not just an economic problem; it is also a social and spiritual disaster that needs a single solution based on Islamic principles.

One possible solution to poverty and hunger that has its roots in Islamic history is the revival of *Ukhuwwah Islamiyyah*, which means brotherhood and unity

in Islam. This is also known as social cohesiveness. Re-establishing *Ukhuwwah* enables individuals to collaborate in resource pooling, knowledge sharing, and the implementation of sustainable strategies to eradicate poverty. *Ukhuwwah Islamiyyah* has always been more than just a religious practice and teaching; it has also helped people work together, be fair, and improve the lives of their communities. It used to be the foundation for a united Muslim society and cooperation between countries. When everyone works together and stays united, they can all meet their needs for safety and health, which can also help the economy get better. Muslim nations and communities must come together and work together to fight poverty and build a strong and caring Islamic civilisation.

In Islam, *ukhuwwah* has three parts: faith (aqidah), worship and rules (ibadah and shariah), and ethics (akhlak). Faith is the most important part (Mhd Sarif, 2019). Throughout Islamic history, *Ukhuwwah Islamiyyah* has served as a fundamental component of civilisation. The Mu'akhah (brotherhood) that formed between the Muhajirun and Ansar in Madinah during the time of Prophet Muhammad showed how selfless and united people can be. It is a lasting example of how friendship can cross ethnic and economic lines. Also, Islamic civilisation thrived because of institutions like madrasahs and waqf systems, which were created and kept up by a sense of duty and shared values. This social cohesion made it easier for countries and the world as a whole to share ideas and make economic progress that lasted for hundreds of years. Working together with other people and countries may help share the benefits among members, which will help development and reduce poverty. This *ukhuwwah* is not based on race, country, language, or geography. Instead, it is based on the ummah, which is made up of people from all over the world who share the same religion, values, and moral commitment. This unity is a divine command that encourages people to help each other, be kind to each other, and share responsibility. In the past, it helped Islamic civilisation thrive during the Golden Age by allowing Muslim communities to share resources, knowledge, and welfare systems that helped the poor and marginalised.

REVIVING *UKHUWWAH ISLAMIYYAH* AS A CIVISATIONAL FORCE

The Muslim world is currently confronting one of its most critical challenges: the fragmentation of its population, resulting in sectarianism, ideological polarisation, and intellectual stagnation. These divisions have not only made the Ummah less powerful as a whole, but they have also made it harder for the Ummah to help solve problems around the world. To deal with this, it's very important to bring back intellectual collaboration and encourage honest and respectful communication between different sects.

Ibn Sina and Al-Khwarizmi were two of the well-known Muslim scholars of the Golden Age of Islamic civilisation. They were known for being very smart. Muslim thinkers kept and spread knowledge in philosophy, maths, medicine, and astronomy. Islamic thought has consistently emphasised the importance of reason, inquiry, and creativity, which are essential for confronting contemporary crises and challenges. This heritage serves as a reminder of this. Bringing back this spirit of inquiry and ethical research could help us identify a more moral and wise way to solve the world's problems. Learning, broadening one's perspective, and nurturing *Ukhuwwah*

(social cohesion) collectively enhances economic growth and development, thereby restoring the Islamic Golden Age of civilisation. When a group of Muslim scholars and experts can come together to work towards a common goal, the advancement of knowledge, we will have achieved fardhu kiffayyah. If there is a lot of skill in the Muslim community, or ummah, the number of poor people will go down. According to *ukhuwwah*, Muslim countries should share their knowledge and technical advances. Investing in education and innovation, especially in areas that have been ignored, can help the poor break the cycle of poverty and improve society as a whole.

By creating collaborative research institutes, encouraging exchanges between students and scholars, and reforming Islamic education, the Muslim world could build a strong and intellectually active civilisation. These initiatives are necessary for integrating Islamic heritage with modern realities, enhancing global contributions, and fortifying *Ukhuwwah Islamiyyah* as a civilisational force. An improved Islamic education system would produce thought leaders, scholars, and professionals who can bring together old and new ideas, thus serving the Ummah with vision, knowledge, and unity. This revival of knowledge reflects the legacy of Al-Ghazali, Ibn Sina, Al-Farabi, and others who demonstrated the synthesis of deen (religion) with ‘ilm (knowledge).

HOW *UKHUWWAH* CAN DRIVE POVERTY ERADICATION

At first, the *Ukhuwwah* will help businesses work together more. Through this social connectedness, Muslim countries may encourage cooperation and create integrated economic systems that focus on trade, investment, and Islamic banking. People who are poor not only don't make enough money, but they also don't have access to basic healthcare, education, and clean water. They lack opportunities, feel alone, and have no power. Zakat, Sadaqah, and Waqf could be used again as parts of a larger social finance system to spread wealth and help fight poverty around the world. Hossain & Haron (2024) and Muhammad et al. (2023) have conducted comprehensive analyses of the role of Islamic social finance instruments (zakat, waqf, sadaqah) in mitigating poverty, promoting enhanced institutional collaboration among Muslim countries. For example, *Ukhuwwah* strengthens social ties and encourages empathy, which leads to more Sadaqah donations, especially to those in need. If the money is given out in the right way and at the right time, it could help the Muslim economy and reduce poverty.

Also, improving activities that bring people together could lead to the creation of social welfare programs that work together to help the poor with things like healthcare, education, job training, and housing. Muslim communities can create long-lasting programs that deal with the root causes of poverty instead of just giving short-term help by pooling their skills and resources. *Ukhuwwah* encourages the sharing of knowledge and technological advancement among Muslim nations. Investing in education and innovation, especially in areas that are often left out, helps poor people break out of cycles of poverty and helps society as a whole move forward.

After that, Muslim countries and groups may work together more to change policies that are meant to help people get out of poverty. Coordinated lobbying on the

global stage may facilitate investment, assistance, and fair trade conditions that benefit economically disadvantaged Muslim communities. To improve long-term economic growth in poor countries, the government needs to work more closely with businesses. Multinational corporations are becoming more important in the global economy as private capital flows from development organisations become more important than public capital flows. *Ukhuwwah Islamiyyah* could foster economic collaboration among states and communities, reducing dependence on Western assistance frameworks and encouraging localised Islamic solution.

Ukhuwwah emphasises moral responsibility and social justice. Islamic ethics-based development methods promote sustainability, dignity, and equitable development, ensuring that poverty alleviation efforts honour human rights and cultural values. Syifa (2025) demonstrates that fundamental Islamic principles, such as al-'adl (justice), maslahah (public interest), and *ukhuwwah* (brotherhood), are vital in establishing frameworks for social justice. Social justice is a key part of the talk about sustainable global development, especially when it comes to fighting inequality.

STRENGTHENING *UKHUWWAH* AMONG KENMS STAFF MEMBERS THROUGH SPORTS AND FOODS

As a member of the Ibadah camp 2025 committee for both food and sports, I was in charge of the sports events. As members of the KENMS, IIUM sports committee, we have come up with activities that will help the faculty and staff feel more *Ukhuwwah*. These activities fit with the idea of *Ukhuwwah*'s benefits and the theme of civilisation. When we were planning these events, we looked to traditional Malay sports for ideas. The planned explorations for the Ibadah camp are not only in line with the values of civilisation, but they also aim to promote *Ukhuwwah* among the staff, which includes both administrative and lecturing staff from different departments. The staff is also very excited about this. These kinds of activities will help KENMS members get to know each other better, work together, settle arguments, and lower assibiah. This *Ukhuwwah* leads to more economic growth, happiness, and fewer problems.

Nur Qistina, a member of the committee, suggested that traditional Malay games be played on the first day of the Ibadah camp. The Explorace sports were made for groups, and they not only make things more fun but also help staff members get to know each other better, especially those who are new to KENMS. The staff members' childhoods come back to them when they play the old Malay games like Throwing Slipper, "Ting Ting Ting," and Sack Race. These games also make them think strategically as a team in order to win. For example, in the game "Ting Ting Ting," one player has to close their eyes to play. But the other players on the team can still give the player instructions to help them, even if they have to play with their eyes closed. This example shows how team members help each other, which strengthens *Ukhuwwah*.

As the catering committee, we also came up with the idea of communal dining with "dulang," which encourages *Ukhuwwah* and sharing among the group. Eating from a communal dulang instead of individual plates would bring people together more.

RECOMMENDATION

People often use the idea of *Ukhuwwah Islamiyyah* in speeches, conferences, and religious talks, but it is usually just a slogan and not a way of doing things. To revitalise *Ukhuwwah* as a dynamic civilisational force capable of transforming the Muslim world, we must move beyond emotional hyperbole and enact substantial structural and spiritual reforms that redefine leadership, education, and youth empowerment.

For real unity, leaders need to serve instead of rule. They need to show prophetic qualities like justice, humility, and moral integrity. Just like Caliph Umar ibn al-Khattab had to answer to the people, modern Muslim leaders need to set up systems for open and effective government. Without accountability, the trust that is necessary for *ukhuwwah* breaks down.

The *Ummah*'s most important unused resource is its young Muslims. Since most Muslims are under 30, any effort to bring *Ukhuwwah* back to life must give young people the power to be more than just followers; they must also be proactive builders of a united future. Encouraging young people to start their own businesses, social enterprises, and ethical companies helps people become more independent and helps communities grow. Islamic fintech, halal tourism, and social impact investment platforms might bring together young Muslims from different countries and backgrounds.

CONCLUSION

Reviving *Ukhuwwah Islamiyyah* is not just a nostalgic call to past greatness; it is a necessary, practical, and forward-thinking way to bring back the unity and importance of the Islamic world in today's global civilisation. This brotherhood, based on divine guidance and historical precedent, has the potential to overcome differences and promote collaboration, innovation, and empathy across divides. If the ummah uses this relationship as a foundation for social, political, and economic cooperation, it may rise again, not to rule, but to lead with fairness, kindness, and wisdom.

In the context of Islamic civilisation, true progress is measured not by material wealth but by the achievement of justice, the eradication of poverty, and the preservation of human dignity. It is both possible and necessary to bring them back into a complete Islamic civilisational framework. In a time when income inequality and poverty persist despite prosperity, the Islamic paradigm offers a timeless framework for sustainable, ethical, and human-centered development. Waqf and Zakat can change communities and bring Islam's civilisational goal back to life in modern times by putting people before profit and principles before materialism. *Ukhuwwah Islamiyyah* serves as the foundation for Muslims to propose an alternative civilisational model rooted in justice *('adl*), compassion (*rahmah*), and human dignity.

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CHAPTER 6

HALALAN TAYYIBAN ECONOMY FOR ETHICAL TRADE AND INDUSTRY

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Abstract

The concept of a *Halalan Tayyiban* economy offers a comprehensive framework for addressing the growing global demand for ethical, safe, and sustainable economic systems. Rooted in Islamic teachings, *Halalan Tayyiban* transcends the basic permissibility of products (*halal*) to embrace *tayyib*—wholesomeness, integrity, and moral excellence. It promotes balance between profitability and ethical responsibility, emphasising fairness, transparency, environmental care, and social justice. The Islamic Organisation for Food Security (IOFS) has advanced this agenda through initiatives that connect science, technology, and halal food development "from genes to fork," ensuring food safety, traceability, and sustainability. The principles of *Halalan Tayyiban* extend beyond food consumption to encompass humane animal treatment, fair trade, stakeholder equity, and environmental stewardship. Legislative frameworks such as Malaysia's Trade Descriptions Act 2011 and Halal Assurance Systems integrate these values into certification and governance. Furthermore, digital technologies like IoT enhance halal supply chain transparency and traceability, ensuring compliance from production to distribution. Ultimately, integrating *Tayyiban* values into modern industry reflects Islam's ethical ideals—promoting a balanced, just, and compassionate economic order that safeguards human welfare and environmental sustainability while reaffirming moral accountability as a divine trust.

Keywords: *Halalan Tayyiban economy*, ethical trade, sustainable halal supply chain

INTRODUCTION

In an increasingly globalised world where ethical concerns about trade, industry, and consumption are gaining prominence, the concept of a *Halalan Tayyiban* economy emerges as a holistic and morally grounded framework. Rooted in Islamic principles, "Halalan Tayyiban" goes beyond the basic permissibility of products (*halal*) to encompass wholesomeness, safety, sustainability, and ethical integrity (*tayyib*). This paradigm advocates not only for lawful economic activity but also for a system that ensures fairness, transparency, environmental care, and social justice. In the context of modern ethical trade and industry, the *Halalan Tayyiban* economy presents a compelling alternative to exploitative practices, aiming to strike a balance between profit and purpose. This introduction explores how integrating Halalan Tayyiban values can reshape industries to become more responsible, inclusive, and ethically sustainable. Thus, incorporating *Halalan Tayyiban* ethically reflects the integrity, moral excellence, and pride of Islam, as emphasized during the KENMS Ibadah Camp 2025.

The Islamic Organisation for Food Security (IOFS), a specialised institution under the Organisation of Islamic Cooperation established in 2013, recognises the close relationship

between science, technology, and food safety. Halal food is increasingly being recognized as a standard for healthy food. Under the slogan "from genes to fork," the IOFS's program on food safety and halal food development emphasises that the halal food chain encompasses every stage of food production and access. This includes ensuring the safety and health benefits of genetic materials, minimising food waste, and adopting sustainable practices throughout the production and distribution processes. The program collaborates closely with food manufacturers to mitigate risks, avoid genetically modified methods, and ensure compliance with food safety and quality standards, while promoting halal certification and facilitating exports. While these studies and initiatives reflect significant progress in the field, they also underscore existing gaps, particularly the need to explore further how sustainable practices can be enhanced by integrating the Tayyiban principles, which emphasise wholesomeness, ethical production, and overall well-being in food systems.

BACKGROUND AND SIGNIFICANCE

Halal and Tayyiban Code of Practices and Integrity

In Arabic, the word *Halal* means "permissible" or "lawful," and in the context of food, it signifies purity and adherence to specific Islamic dietary laws (Ambali, 2014). In recent years, Halal has evolved beyond a religious obligation for Muslims and is increasingly seen as a preferred standard of quality by both Muslim and non-Muslim consumers globally (Harati & Farzaneh, 2024). The concept of *Tayyiban*, mentioned multiple times in the Quran in relation to food, further elevates the Halal standard. According to Musa (2025), Tayyiban comprises four key elements: first, the food must be Halal in origin; second, it must be clean and free from impurities; third, it must not be harmful to the consumer; and fourth, it must be nutritious and beneficial. Thus, the Halal-Tayyiban concept defines food that is not only religiously permissible but also safe, hygienic, and of high quality. Adhering to the Halal-Tayyiban standard requires that ethical and quality considerations be upheld throughout the entire food supply chain, from sourcing raw materials and ingredients, to processing, packaging, transportation, distribution, and final consumption (Musa, 2025). At every stage, it is crucial to ensure the food remains free from prohibited substances or harmful contaminants that could endanger consumers' health. A growing trend has emerged to incorporate the Tayyiban principles, translated as "good, clean, and wholesome", throughout all stages of Halal food production and assurance. The *Tayyiban* concept not only emphasises clean and pure food production from farm to fork but also upholds ethical behaviour and sincere intentions throughout the process, as rooted in Islamic teachings.

While Islam strictly prohibits alcohol consumption for recreational purposes, this hadith highlights that even indirect involvement, whether through facilitation, trade, or benefit and is also forbidden. As such, the *Tayyiban* concept extends beyond the ingredients themselves to include the actions and intentions of everyone involved in the food supply chain (M.Sirajudin.M.D,. 2024). *Tayyiban* is thus closely tied to sustainable Halal food production practices, encompassing economic and social justice: such as diversity, empowerment, and transparency, stakeholder equity: including fair wages and global fair trade, and a commitment to environmental stewardship and consumer well-being (Idris et al, 2022). Notably, both the Quran and

Hadith emphasise compassion and care for animal welfare, clearly opposing any form of cruelty. As Prophet Muhammad (PBUH) stated:

"A good deed done to an animal is as meritorious as a good deed done to a human being, while an act of cruelty to an animal is as bad as an act of cruelty to a human being." (Rahman, 2017).

Islam advocates for a humane method of animal slaughter that ensures minimal pain and maximum hygiene. The immediate severance of blood vessels during ritual slaughter cuts off both oxygen and blood supply to the brain, causing the animal to lose consciousness rapidly and feel no pain. Studies have shown that Halal slaughter allows for nearly three times more blood to be drained from the animal compared to non-Halal methods, resulting in cleaner, healthier meat (Hakim et al, 2020). Furthermore, Islam strictly prohibits the consumption of meat from animals that were subjected to cruelty during transport or slaughter. Even if the slaughter itself follows Islamic guidelines, the meat becomes *Haram* (forbidden) if the animal endured unnecessary suffering (Rahman, 2017).

The principles of *Halal Tayyiban* also encompass ethical trade practices, including fairness and sustainability. Islam encourages fair trade by mandating the payment of a just price—one that not only covers the producer's costs but also promotes social justice and environmental responsibility (Idris, 2022). Since the fair-trade movement is fundamentally based on justice, equity, and sustainability, it aligns closely with Islamic teachings. The Quran clearly emphasizes:

- "Deal not unjustly, and you shall not be dealt with unjustly." (2:279)
- "God loves those who are fair and just." (49:9)
- "Eat not up each other's property by unfair and dishonest means." (4:29)

The complete process of manufacturing and distributing goods in accordance with Islamic law is encompassed within the halal supply chain. This involves sourcing only halal-certified raw materials, processing them in certified facilities, and ensuring that distribution, storage, and transportation comply with halal standards. The main components of a halal supply chain include:

1. Sourcing of ingredients – Ensuring all components are halal and free from any prohibited substances (Rahman et al., 2024).
2. Production and handling – Maintaining strict separation between halal and non-halal products to prevent cross-contamination (Rahman et al, 2024).
3. Storage and transportation – Keeping halal and non-halal goods in separate areas throughout storage and transit (Shaharudin, 2025).
4. Certification and audits – Continuous verification by widely recognised halal certification bodies (Othman et al, 2024).

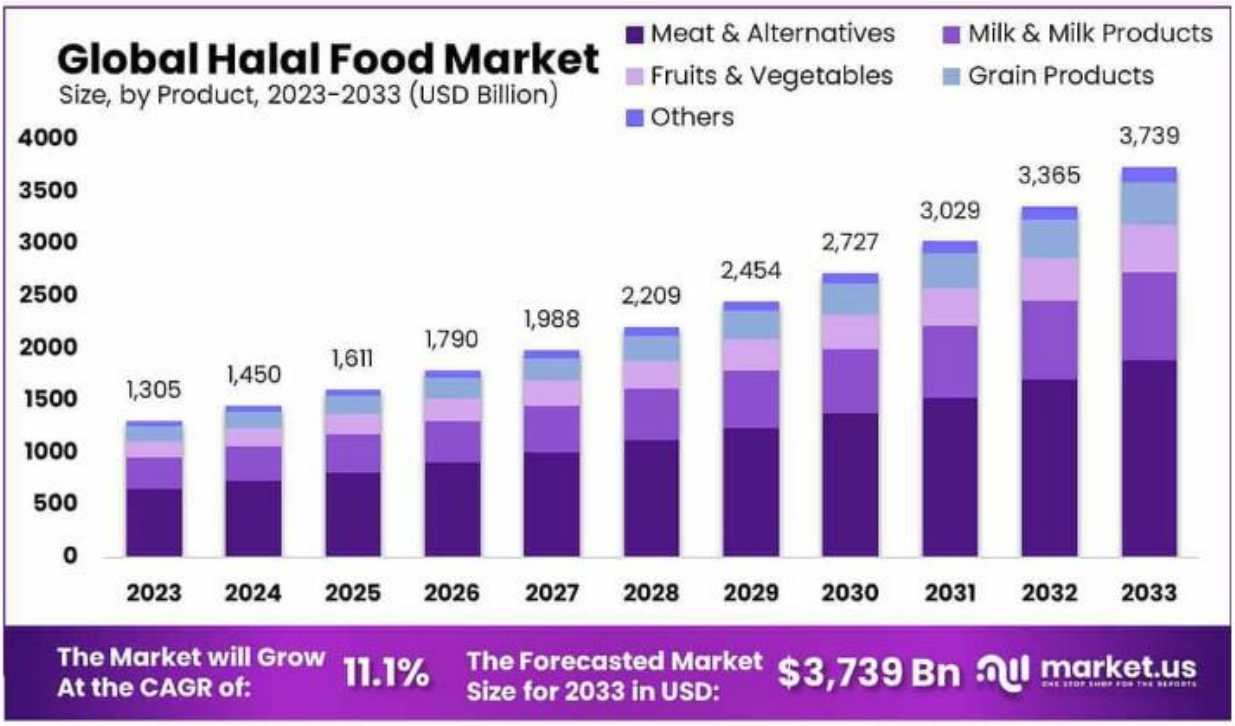
Given the complexity of modern supply chains, contamination risks are a significant concern—especially for businesses that handle both halal and non-halal products. In such cases, sertu (ritual cleansing) becomes essential to maintain halal integrity. Environmental care is another core element of Halal Tayyiban, reflecting the Islamic view that the earth must be protected from corruption and misuse. Islam strongly condemns environmental degradation, including industrial pollution, exploitation of

natural resources, and ecological mismanagement (Rahman, 2017; Idris, 2022). Allah (s.w.t) says in the Holy Quran:
"And do no mischief on the earth after it has been set in order: that will be best for you, if ye have faith." (Surat Al-A'raf, verse 85)

The current systems of food production, distribution, and consumption significantly contribute to environmental degradation, leading to the depletion of natural resources and the deterioration of ecosystems. The food industry is a significant contributor to environmental problems, generating substantial amounts of waste. According to the Food and Agriculture Organization (2019), global food production must increase by 60% by 2050 to meet the demands of a growing population and reduce world hunger. However, this must be balanced with the need to preserve natural resources and minimize food waste. Promoting the concept of *Tayyiban*—which emphasises wholesome, clean, and ethically produced food—through sustainable practices can help mitigate environmental harm. To advance more efficient *Halal* and *Tayyiban* practices within the Halal food sector, sustainability must be a collective responsibility. It should be demanded, implemented, maintained, and monitored across the entire supply chain, rather than relying solely on food safety certifications.

Halal Food Security: Integrating Tayyiban in the Halal Supply Chain (Industry and Businesses)
Hazard Analysis Critical Control Point (HACCP) was first introduced in the 1960s as a quality assurance system designed to enhance food safety and quality (Othman et al., 2024). It enables the identification, assessment, and control of potential hazards to ensure that food is safe for human consumption and is applicable across all sectors involved in food preparation (SIRIM, 2021). Food safety hazards are generally classified into four main categories: biological (e.g., contamination by bacteria, viruses, and parasites), chemical (e.g., harmful substances that occur naturally or are added intentionally or unintentionally, such as pesticides), physical (e.g., foreign objects found in food), and allergenic (e.g., allergens present in food ingredients) (SIRIM QAS, 2021).

Halal Compliance Control Points (HCCPs), also known as Halal Critical Control Points, are guided by the Qur'an and Syariah principles and are implemented alongside HACCP to ensure that food products meet Halal certification standards (Rahman, 2017; Othman et al, 2024). The integration of HACCP principles with Halal requirements through HCCPs forms the basis of the Halal Assurance System (HAS), which ensures both food safety and Halal integrity (Rahman et al., 2024; Shaharudin, 2025., Othman et al, 2024).



https://market.us/report/halal-food-market/ retrieved on 23 Sept, 2025

The Trade Descriptions Act 2011 (TDA 2011) serves as the primary legislation governing halal matters and enforcement in Malaysia. While its main focus is on preventing the misuse of halal logos and signs in trade and business, it also provides a comprehensive legal framework to regulate the halal certification process. The Act ensures compliance with Islamic principles and enforces halal standards across various supply chain activities. It outlines the requirements for products, services, and processes to be deemed halal, covering key aspects such as ingredients, slaughtering methods, handling, storage, and transportation. TDA 2011 aims to protect consumers by ensuring the authenticity and integrity of halal products, thereby strengthening public confidence in Malaysia's halal industry both domestically and internationally.

To support the enforcement of TDA 2011, the Trade Descriptions (Definition of 'Halal') Order 2011 was introduced to provide a clear legal definition of what constitutes a halal product. According to this order, a product is considered halal if it:

a) does not consist of or contain any part of an animal prohibited for Muslims to consume by Hukum Syarak, or that has not been slaughtered in accordance with Hukum Syarak and fatwa;
b) does not contain anything impure according to Hukum Syarak and fatwa;
c) does not contain any intoxicating substances as defined by Hukum Syarak and fatwa;
d) does not contain any human parts or substances derived from humans that are prohibited by Hukum Syarak and fatwa;
e) is safe for consumption or use, and not harmful or hazardous to health;
f) has not been prepared, processed, or manufactured using equipment contaminated with impurities as defined by Hukum Syarak; and

g) has not, during its preparation, processing, or storage, come into contact with or been mixed with anything that fails to meet the criteria outlined in points (a) and (b).

Integrating IoT into the halal meat or chicken supply chain involves several practical considerations and challenges that entrepreneurs should address, depending on the size of the business (medium/large or small industries). The halal meat or chicken supplier can either be medium/ large or small industries with different considerations when it comes to decision on integrating the IoT into their business. Among which are on the infrastructure readiness as there is a need to invest in high-quality IoT devices like RFID tags, sensors, and cloud computing systems, in order to ensure stable and scalable internet connectivity, especially for real-time monitoring across multiple locations, both medium/large and small industries must consider scalable IoT solutions. In the case of small industries—particularly in rural areas where internet connectivity may be inconsistent—affordable options such as basic QR code systems or low-cost sensors should be prioritized. Regardless of size, all industries must ensure that their IoT systems are designed to comply with relevant regulatory and certification requirements, such as those set by JAKIM in Malaysia, at every stage of the supply chain.
For medium and large industries, integrating IoT into the halal meat or poultry supply chain requires careful consideration of return on investment (ROI) and cost analysis. This includes budgeting for IoT implementation, maintenance, and staff training, while also leveraging IoT data to improve process efficiency, reduce waste, and enhance traceability. Meanwhile, small industries should focus on cost-effective IoT solutions or strategic partnerships to reduce upfront costs, and explore available subsidies or government grants supporting halal industry innovation.

Managing customer expectations will be a key challenge, as successful IoT integration requires transparency from suppliers. Medium and large industries should consider offering real-time traceability and tracking through customer-facing apps or portals, and highlight IoT-enabled halal certification processes as part of their branding strategy. Smaller businesses can adopt simpler digital tools—such as QR codes on packaging—to share essential traceability data and build trust by demonstrating how IoT supports halal compliance.

Conclusion
Halal trading is a critical aspect of maintaining the integrity of halal products and services for both end consumers and export markets. This research focuses on the challenges and opportunities associated with halal SCM, particularly for logistics service providers (LSPs). Key challenges include a lack of cooperation among LSPs, absence of unified Shari'ah-compliant halal standards, inconsistent halal guidelines, limited international halal certification, low demand, economic constraints, and frequent misinterpretations of halal practices.
Since these challenges are interrelated, they must be addressed collectively rather than in isolation. A major issue lies in the insufficient collaboration between halal LSPs and regulatory authorities, making the establishment of effective partnerships a critical priority.

To support the development of halal logistics, this study contributes to the growing body of knowledge by highlighting the importance of standardised guidelines and strategic cooperation. Policymakers should address the current barriers and create opportunities that encourage LSPs to adopt halal logistics practices. Governments, in particular, should emphasise the importance of halal logistics and support logistics companies in implementing these standards.

Efficient halal logistics requires a professional warehouse management system and clearly defined operational guidelines. These should include dedicated vehicles, integrated distribution networks, and appropriate transportation conditions. Furthermore, before any delivery reload, inspection points must verify documentation, shipping conditions, and potential cross-contamination risks using a standardised checklist.

By integrating IoT into the halal meat and poultry supply chain, businesses of all sizes can also enhance environmental sustainability. IoT can be used to monitor energy and resource consumption, support predictive maintenance of storage facilities, and reduce food waste.
Ultimately, entrepreneurs must strike a balance between innovation and practicality. Understanding the scale of their operations—and focusing on traceability, compliance, and customer trust—is essential for successful IoT adoption in the halal supply chain.

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CHAPTER 7

SHURA-BASED DECISION IN MODERN NATION-STATES

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Abstract

The principle of *shura*—mutual consultation—represents one of Islam's most profound contributions to ethical governance and leadership. Rooted in the Qur'an and exemplified by Prophet Muhammad (peace be upon him) and the Rightly Guided Caliphs, *shura* emphasizes collective reasoning, accountability, and moral integrity in decision-making. This chapter examines the contemporary relevance of shura within modern nation-states and institutional frameworks, particularly as illustrated in the KENMS Ibadah Camp 2025, where a *shura*-based approach was employed in planning and leadership. By involving all committee members in a transparent consultation process, the approach embodied Islamic values of participation, inclusivity, and shared responsibility, resulting in a program that balanced spiritual growth and community development. In broader contexts, *shura* complements democratic ideals by aligning consultation with divine guidance, ensuring that decision-making upholds justice, equity, and the public good. The examples of the Prophet (pbuh) and Caliph Umar ibn al-Khattab underscore leadership ethics grounded in humility, service, and accountability. Ultimately, integrating *shura* into modern governance offers a viable model that harmonises Islamic moral principles with participatory governance, fostering societies built on justice, compassion, and collective wisdom.

Keywords: *Shura*, Islamic governance, ethical leadership

Introduction

Shura-based decision-making in modern nation-states incorporates Islamic principles of consultation into governance, seeking to balance collective deliberation with contemporary political frameworks. In practice, some countries integrate *shura* within democratic systems through advisory councils or parliamentary debates, while others use it to reinterpret or adapt Western democratic models. The emphasis lies on expertise, accountability, and shared moral values, often alongside or in place of majority rule.

The KENMS Ibadah Camp 2025 was organised as part of the ongoing effort to strengthen spiritual development, teamwork, and leadership among members of the Kulliyyah of Economics and Management Sciences (KENMS). In planning and executing the program, the organising committee adopted a *Shura*-based approach to decision-making, ensuring that every major decision was made through mutual consultation, transparency, and collective responsibility. This method not only reflected Islamic values in practice but also encouraged active participation, inclusivity, and shared accountability among all committee members. Through this process, the camp successfully developed a balanced program that combined

spiritual enrichment and community building, aligning with the holistic objectives of Islamic education and leadership.

Functionally, *shura* operates through consultation and deliberation, aiming to prevent autocracy and encourage leaders to seek informed input from experts and the wider community. Many Muslim-majority nations blend *shura* with democratic institutions, viewing it as complementary to parliamentary debate and public policy discussions. It can be institutionalised through formal advisory bodies (*Majlis al-Shura*), which provide recommendations on legislation and governance. By prioritising expertise and collective responsibility, *shura* promotes accountability and transparency, ensuring that decision-making remains both participatory and principled.

Challenges and debates

There are five key challenges and debates surrounding the contemporary application of *shura* in governance, each presenting complex theoretical and practical dimensions.

Firstly, the tension between *traditional and modern interpretations* of *shura* remains a significant obstacle. Historically, *shura* emerged in early Islamic societies as a flexible, community-centred mechanism for collective consultation. However, reconciling this historical model with the intricate structures of the modern nation-state—characterised by bureaucratic institutions, legal frameworks, and global political pressures—proves challenging. The question is how to preserve *shura's* spirit of inclusivity and moral accountability while adapting it to contemporary administrative realities.

Secondly, the *debate between democracy and shura* continues to generate vigorous discussion among scholars. Some contend that *shura* fundamentally differs from Western democratic systems, as ultimate sovereignty in Islam belongs to Allah rather than the people. Yet others, such as the Chr. Michelsen Institute (CMI), persuasively argue that *shura* can complement democracy or even represent a higher ethical form of it—anchored not in secular majoritarianism but in divine moral order and collective responsibility.

Thirdly, *representation* poses a persistent difficulty. In diverse and pluralistic societies, ensuring that *shura*-based decision-making genuinely reflects the voices of all segments of the population—women, minorities, and marginalised groups—requires deliberate inclusion and procedural fairness.

Finally, the *implementation challenge* remains both practical and political. Translating the ideals of consultation into institutional mechanisms requires navigating the differing interests of governmental, private, and community actors. Effective *shura* requires not only sincerity of intention but also robust administrative systems that encourage dialogue, mediate disagreements, and uphold accountability.

Collectively, these debates demonstrate that while shura provides a morally rich and inclusive framework, its success in modern governance hinges on thoughtful adaptation, ethical leadership, and institutional integrity.

Shura: The Islamic Concept of Consultation and Its Relevance to Modern Governance Consultation, known in Islam as Shura, is a fundamental principle of Islamic leadership. Many modern Middle Eastern governments, however, have neglected this essential concept—one that safeguards societies from corruption and authoritarianism through the continuous and meaningful participation of the people.

As Michael Hamilton Morgan notes in Lost History, "Shura was the tradition Muhammad [pbuh] valued, according to which decisions that affect the community are to be made in consultation with members of the community. In fact, one chapter of the Qur'an is named Al-Shura, referring to a verse that states that those close to God should conduct their affairs by due consultation with others." Today, as several Middle Eastern nations work to form new governments and revise their constitutions, there lies a crucial opportunity to revive Shura a cornerstone of Islamic teaching that was deeply embedded in governance during the time of the Prophet (pbuh) and his companions.

Shura in the Political Sphere

Shura is a crucial element of the Islamic political system. It enables ordinary people to participate in the decision-making process, fostering an active and engaged society. Through consultation, a strong relationship is built between the leader and the people, ensuring that leadership remains just and does not devolve into authoritarianism. The Qur'an emphasizes the importance of shura in governance and communal affairs:

"Those who hearken to their Lord and establish regular prayer; who conduct their affairs by mutual consultation; who spend out of what We bestow on them for sustenance." (Qur'an 42:38)

The Prophet Muhammad (peace be upon him) exemplified shura throughout his leadership. He frequently sought the counsel of his companions and often followed their advice. For instance, before the Battle of Uhud, the Prophet initially believed they should defend Madinah from within the city. However, many companions suggested going out to meet the enemy. The Prophet accepted their opinion, even though the outcome was not favorable. Soon after, God revealed a verse reaffirming the significance of consultation in leadership, highlighting that shura remains a divine principle guiding the Muslim community.

"It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in Allah. For Allah loves those who put their trust (in Him). (Quran 3:159)"

The Prophet Muhammad (pbuh) and the Use of Shura in the Battle of the Trench

During the Battle of the Trench, the Muslims chose to remain in Madinah and defend themselves from within the city. The Prophet Muhammad (pbuh) once again consulted his companions on the best strategy for protection. Many suggestions were offered, including one to dig a wide trench around the city a tactic unfamiliar to the Arabs at the time. The Prophet (pbuh) accepted this idea, actively participated in its construction, and through this strategy, the Muslims achieved victory.

This event highlights how the Prophet (pbuh) practiced shura (consultation) and valued collective input when making decisions. However, he did not simply follow the majority opinion if it conflicted with divine guidance or the greater good of the community.

Shura in Islam: The Role of Consultation and the Limits of Consensus
While the Prophet (pbuh) encouraged consultation, he did not compromise on matters where divine command was clear. For example, when he signed a treaty with the Meccans that seemed unfavorable to the Muslims, many companions strongly objected. Nevertheless, the Prophet (pbuh) upheld the agreement, and in time, it proved to be beneficial. This demonstrates a central principle of shura: consultation must never contradict the Qur'an or the Sunnah of the Prophet Muhammad (pbuh).

The Qur'an and Sunnah together form a binding constitution for Muslims, much like a national constitution governs a country. Just as governments must adhere to their constitution when enacting laws since it stands as the supreme authority the same principle applies here. The fundamental tenets of this divine constitution cannot be violated by anyone, whether leaders or popular movements. This ensures that the powerful cannot manipulate the system for their own benefit. Certain principles, such as the protection of basic human rights and the upholding of equality, remain inviolable and cannot be overruled.

The Ethics of Leadership
The Prophet (pbuh) and his close companions upheld the highest standards of moral integrity, even while holding positions of authority. Among them, Caliph Umar ibn al-Khattab (RA) stands out for his exemplary leadership and sense of accountability qualities from which modern leaders can draw valuable lessons. Upon assuming the caliphate, he declared:

"In the performance of my duties, I will seek guidance from the Holy Book and follow the examples set by the Holy Prophet (pbuh) and Abu Bakr [the first Caliph]. In this task, I seek your assistance. If I follow the right path, follow me; but if I deviate from it, correct me so that we are not led astray."

Umar's leadership was deeply rooted in justice, compassion, and concern for the welfare of his people. His sense of responsibility extended so far that he once said, "If a mule were to stumble in Iraq, I would fear that Allah would hold me accountable, asking, 'Why did you not pave the road for it, O Umar?'"

The Ethics of Leadership: What We Can Learn from Omar, the Second Caliph
As illustrated in A History of Muslim Civilization by Abiva and Durkee, Omar "expected his leaders to live up to ethical standards." The list below shows some of the criteria a leader should have according to Omar.

1. No nepotism or hereditary succession.
2. The people should be able to reach the leader easily to voice any of their concerns or suggestions.
3. The ruler should seek counsel, accept criticism, and be willing to rectify his mistakes.
4. The army exists to protect the people of the nation, not protect the leader from the people.

The examples set by Prophet Muhammad (pbuh) and Caliph Omar provide timeless models of ethical and consultative governance. Their leadership emphasized *shura* (mutual consultation), moral integrity, and compassion. Every living being human or animal was valued, fostering a society in which justice, rights, and opportunity flourished. These principles remain profoundly relevant today as we continue our global pursuit of true democracy and good governance.

Conclusion

In conclusion, the concept of *shura, rooted in consultation, collective reasoning, and moral accountability,* offers valuable guidance for governance in modern nation-states. While traditional forms of *shura* emerged within specific historical and cultural contexts, its underlying principles align closely with contemporary ideals of participatory democracy, transparency, and shared responsibility. Integrating *shura*-based decision-making within modern political systems does not necessitate the rejection of democratic institutions; rather, it enriches them with ethical depth and communal solidarity. By fostering inclusive dialogue, respecting diversity of opinion, and grounding political decisions in justice and public welfare, modern states can draw upon *shura* to create governance models that are both authentically rooted in Islamic values and responsive to the complexities of the contemporary world.

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Sahih Muslim – Book of Jihad and Expeditions, Hadith no. 1783. This hadith recounts the details of the treaty negotiations, the companions' discontent, and how the Prophet ﷺ proceeded with the treaty because it was commanded by Allah.

CHAPTER 8

RECLAIMING *ADAB* AS THE SCHOLAR'S GUIDING PRINCIPLE: THE IIUM JOURNEY IN RECONSTRUCTING ISLAMIC CIVILIZATION

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"And say, 'My Lord, increase me in knowledge.'"
(Surah Ṭāhā, 20:114)

Abstract

This reflective essay explores the centrality of *adab* as the scholar's guiding principle within IIUM's mission. Drawing from Syed Muhammad Naquib al-Attas' conception of *adab* as the proper ordering of knowledge and action, it argues that the erosion of *adab* among scholars contributes to the fragmentation of knowledge and moral decline in the Ummah. Reflecting on insights from the 2025 KENMS Ibadah Camp, it re-examines the meaning of *adab* in scholarly life as discipline, humility, and consciousness of one's role as *khalifah*. It highlights IIUM's ongoing journey to nurture *murabbi* who integrate faith, intellect, and service in rebuilding Islamic civilization. Ultimately, reclaiming *adab* as a lived ethos is presented as a civilizational imperative that guides the University's vision of producing balanced and responsible scholars who embody *rahmatan lil-'alamin*.

Keywords: Adab, IIUM, Scholar's Ethos, Murabbi, Civilizational Renewal

Introduction

Civilisation begins not with structures or systems, but with the people. The revival of Islamic civilisation thus depends on the moral and intellectual refinement of its scholars. For IIUM, whose raison d'être lies in the Islamization of knowledge, the refinement of the scholar's soul is the starting point for the refinement of society. This essay reflects on the journey of reclaiming *adab* as the scholar's guiding principle, inspired by reflections from the 2025 KENMS Ibadah Camp, themed *"Islamic Civilisation as Saviour of Mankind: How to Reconstruct It."*

Adab as the Foundation of Knowledge

Al-Attas defines *adab* as the recognition and acknowledgement of everything in its proper place. It unites knowledge, ethics, and spirituality, guiding the scholar not only to understand what is true but also to act upon that truth with wisdom. The Prophet Muhammad (ﷺ) embodied perfect *adab* in seeking, applying, and transmitting knowledge in demonstrating that learning is not complete without moral discipline and spiritual awareness.

In the context of higher education, this recognition translates into cultivating integrity in research, humility in discourse, and sincerity in teaching. In today's academic world, where knowledge is often pursued for utility or recognition, *adab* serves as a compass that restores purpose and direction. It prevents scholarship from becoming mechanical or self-serving, reminding us that knowledge must remain connected to divine purpose and contribute to the flourishing of humanity.

Al-Attas (2015) further explains that putting things in their proper place requires more than factual understanding. It demands an inner awareness, a recognition of the nature of each thing and how it relates to other elements within the order of knowledge already present in the intellect. This recognition, he writes, arises through *hikmah* (wisdom), which enables the soul to discern what is rightful and inspires it to act accordingly.

Reflecting on this, I am reminded that *adab* is not merely about manners or outward form; it is a state of consciousness, the state of seeing things as they truly are, and responding in accordance with that truth. When we learn and teach with *adab*, we are, in essence, learning to see with the light of understanding that guides both the intellect and the heart toward harmony, justice, and purpose.

In my classes, I often share an analogy of *"switching on the light"* to help students grasp the meaning of *adab*. Imagine entering a dark room. At first, everything is obscure; we cannot distinguish what is inside. Once we switch on the light, we begin to recognise the items in the room such as the chairs, tables, projector, whiteboard, and computer. Each has its own role and function. When we use each item appropriately, for example sitting on the chair, writing on the table, teaching with the projector which indicates that we are acknowledging and respecting their rightful purpose. This act of recognising and using things according to their proper place reflects *adab* in action. Conversely, when something is misused, it signifies a loss of *adab*.

This simple analogy extends to all aspects of life. The *light* represents knowledge (*'ilm*), which illuminates reality and helps us understand the proper place and purpose of everything. Without this light, actions become misguided; with it, life becomes ordered, meaningful, and harmonious.

IIUM Scholars and the Murabbi Ethos

The IIUM scholar is envisioned as a *murabbi*, the one who cultivates both minds and hearts through the understanding of the *Tawhidic epistemology*, with *adab*, *accountability*, and *empowerment* serving as guiding pillars of teaching and learning. A true *murabbi* nurtures students toward *taqwa*, humility, and service to humanity. This guiding belief must also govern every aspect of academic life from research and administration to community engagement reflecting the values of sincerity (*ikhlas*), discipline, and excellence (*ihsan*).

In my teaching of Business Ethics and Management, *adab* guides not only what I teach but how I interact with students in balancing firmness with compassion, correction with encouragement, and knowledge with humility. There are times when this role

feels challenging, especially amidst competing responsibilities and the fast pace of academic demands. Yet, knowing my role and purpose at the same time recognizing the rights of others around me gives me strength to continue serving with passion and hope that Allah will guide and accept every effort as an act of *ibadah*. This *murabbi* ethos aligns closely with the IIUM Saf Academic Framework, where *adab*, accountability, and empowerment form the triad of responsible scholarship.

This understanding of *adab* opens the door to continuous reflection and improvement. When we adopt a mindset that welcomes correction, we acknowledge that growth comes through humility. In the spirit of *Iqra'*, we keep learning, unlearning, and relearning. This process reminding ourselves that every mistake, when corrected with sincerity, it becomes a blessing from Allah. It refines our hearts, strengthens our *ukhuwah* among colleagues, and reaffirms our collective mission to serve the Ummah with knowledge that is both beneficial and transformative.

Ultimately, *adab* shapes not only our intellectual conduct but also our inner state. It teaches us that being a scholar in IIUM is not merely about teaching or publishing and organising programmes, it is about walking the path of *islah*, bringing reform first within ourselves, and then within our institutions and society. Through *adab*, we are reminded that every lecture, research paper, programme and meeting can be an act of *ubudiyyah*, if done with the right intention and consciousness to please Allah alone.

Reflections from the 2025 Ibadah Camp
The Ibadah Camp reaffirmed that civilisation cannot be reconstructed without internal reform. The discussions emphasised that the crisis of the Ummah is, at its core, a crisis of *adab* and leadership. Through lectures, collective prayers, and reflection circles, participants were reminded that spiritual discipline must precede intellectual progress. IIUM scholars are called to revive sincerity, humility, and collective responsibility in expressing *ubudiyyah* (servitude) and *khilafah* (stewardship) within their academic and administrative duties. These experiences reminded us that *adab* is not abstract; it is lived through conduct, speech, and intention.

I recall my own experiences serving as a member of the Ibadah Camp Committee from 2020 until 2025. Over the years, I have had the blessing of working alongside many remarkable individuals among the academic and administrative staff. Despite their professional responsibilities, they were always willing to go beyond what was required, contributing their time, expertise, and even personal funds to ensure the program ran smoothly. Many staff members, year after year, contributed financially without hesitation, exemplifying a silent yet powerful act of sincerity (*ikhlas*) that reflected their love for the institution and its mission.

Among the committee members, I witnessed an admirable spirit of *ihsan*. Some meticulously planned and organised the Ibadah Camp dinner with a civilizational theme, ensuring every detail from the arrangement of the hall to the presentation of food was done beautifully, even though it was not compulsory. For me, these gestures were not merely acts of organisation; they were reflections of adab in action, beautifying one's *amanah* with excellence and sincerity.

During the event, the committee continually sought ways to enhance the participants' experience, adjusting itineraries and venues as needed to ensure comfort, efficiency, and inclusivity. I was also profoundly moved by the compassion and care shown among KENMS members, how some quietly attended to others who needed assistance, embodying the spirit of brotherhood (*ukhuwah Islamiyyah*).

Another memorable highlight was our visit to the Islamic Arts Museum Malaysia. It was an enriching reminder of the grandeur of the early Muslim civilisation on how knowledge, creativity, and *adab* once harmoniously shaped the world. The visit rekindled a sense of pride and responsibility within us as IIUM scholars to continue the legacy to rebuild civilisation not only through intellect, but through the beauty of character and the sincerity of the heart.

Challenges in Living Adab Today

In an environment shaped by performance indicators, rankings, and administrative demands, the ethos of *adab* often finds itself competing with institutional pressures. At times, we risk becoming only academic or administrative staff rather than murabbi, causing us to lose sight of our true purpose as educators and servants of knowledge. When ignorance and arrogance creep in, our vision becomes blurred, slowly corrupting our understanding and judgment. We begin to lose our sense of proportion, missing the fundamentals that give meaning to our work.

I have seen, and at times felt within myself, how easy it is to become entangled in this web, where focusing on procedures rather than people, and defending one's rights rather than reflecting on one's responsibilities, can become the norm. Instead of helping one another, we sometimes fall into the trap of blame and dissatisfaction. Rather than becoming problem-solvers, we inadvertently create more problems, forgetting that harmony begins with humility.

Out of misplaced sincerity, we start counting privileges instead of blessings, overlooking those who quietly strive to keep the organisation moving. This, too, is a form of *loss of adab* when the heart becomes too occupied with external achievements and too little with inner reform.

As members of IIUM, the gardener to the *Garden of Knowledge and Virtue* is all of us, *insyaAllah*, we do have the capability and responsibility to contribute to this garden, nurturing it so that it remains secure, peaceful, and prosperous. In doing so, we align ourselves with the prayer of Prophet Ibrahim (ʿalayhi as-salām) in Surah al-Baqarah, verse 126:

"And [mention] when Ibrahim said, 'My Lord, make this a secure city and provide its people with fruits — whoever of them believes in Allah and the Last Day."

This verse reminds us that true community prosperity begins with faith, righteousness, and gratitude. Reclaiming *adab*, therefore, requires the courage to pause and realign, to choose meaning over standard, substance over symbolism, and ethics over ego. It calls for deep self-reflection for all of us to ask not what others owe us, but what more we can contribute in serving the trust (*amanah*) that has been

entrusted to us. Only with this awareness can we restore balance, sincerity, and harmony within ourselves and within the institutions we serve.

To rebuild Islamic civilisation and achieve ummatic excellence, we as IIUM scholars must strive our best to uphold *adab* as both an inner discipline and social responsibility. When scholars act with humility and purpose, they revive the prophetic model of knowledge that serves humanity. Civilizational excellence is thus inseparable from moral excellence. By integrating *adab* in curriculum design, research ethics, and community service, IIUM can lead the way in demonstrating that knowledge rooted in *taqwa* and *adab* restores harmony between the intellect, the heart, and the world.

Conclusion

Reclaiming *adab* as the scholar's ethos is not merely an academic or administrative exercise but a continuous spiritual renewal. IIUM's journey toward civilizational reconstruction must begin with its scholars, those entrusted with knowledge and guided by right understanding on the worldview of Islam. When scholars live with *adab*, their knowledge becomes transformative, their teaching or attending the students' needs becomes nurturing, and their research becomes an act of *ibadah*. The revival of Islamic civilisation begins with this return to *adab*. A return to knowing our place before Allah, fulfilling our trust with sincerity, and cultivating a legacy of knowledge that enlightens hearts, not just minds. Through *adab*, we do not merely educate; we elevate. We do not simply inform; we transform. And in this transformation lies the true renewal of civilisation, *BIIZNILLAH.*

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CHAPTER 9

RECLAIMED *ADAB* IN THE SOCIAL SPHERE OF 21ST-CENTURY MODERN MUSLIMS

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Abstract
A seeker of knowledge in Islam is to become a good man. The concept of 'good man' extends beyond the general social interpretation; it begins fundamentally with the individual self. A man who is unjust to his own self cannot be expected to act justly towards others. Unjust in the sense of pursuing one's own self-interest above God's Will and interest, indicating a failure to put reality in its proper place. The worldview in Islam inculcates the awareness that man is a humble slave before God *('abd*) and surrenders his will to God's Will before he qualifies to be His vicegerent (*Khalifah*) on earth. With these qualifications and awareness that he is indebted to his existence in this world, granted upon him by God, man can uphold the *Shari'ah* rules, as revealed through the words of the Holy Prophet Muhammad (may God bless and give him peace) and his noble companions and followers (blessing and peace be upon them all). These paths preserve the original nature of Islam throughout generations (Al-Attas, 2020). These concepts lay the foundation for believers to act with *adab* and *akhlak* in fulfilling their duties and responsibilities, enabling them to become Muslims who restore justice and prevent oppression across generations within the *Ummah*, despite cultural differences, thereby advancing the modern world.

Keywords: Islamic worldview, '*Abd*, *Shari'ah*, *Adab*

Introduction

Ibn Khaldun, in his book, the Muqaddimah, observed that civilisations flourish when moral virtue is institutionalised within governance, education, and public life, but they deteriorate when moral decay corrodes the social fabric, post an evidence that demonstrates throughout history, the rise and decline of civilisations have often been determined not merely by economic or military power, but by the strength of their ethical and moral foundations. A civilisation rooted in moral integrity fosters justice, accountability, compassion, and a sense of collective responsibility —values that ensure social stability and sustainable development. When moral discipline erodes, institutions lose legitimacy. This leads to several consequences, including corruption in bureaucracies, biased and unjust systems, and inequality in social hierarchies. The collapse of past empires illustrates that the decay of moral discipline often precedes

material decline. Thus, society demands not only ethical awareness but moral discipline as its practical embodiment.

In the modern context, globalisation and technology have advanced the world, and the moral challenges it faces are becoming more complex and interconnected. Material progress has outpaced moral progress, leading to ethical crises in the economy and in environmental stewardship. The revitalisation of ethical and moral frameworks is crucial in guiding technological, political, and economic developments towards the common good.

The reclaim of *Adab* must begin with individuals and extend collectively to society and institutions. The education system must cultivate moral reasoning. Empathy and civic responsibility. Leaders, especially, must embody moral integrity and serve as exemplars of ethical conduct. Institutions must integrate ethics into their operational and evaluative frameworks. Only through such moral awakening can a civilisation attain true excellence, harmonising material prosperity with spiritual and moral well-being. A man who is unjust to himself, failing to govern his own desires and actions in accordance with divine guidance, cannot be expected to act justly towards others. Thus, in Islam, justice (*'adl*) is not merely a social virtue but a reflection of the harmony within the soul in every individual, where integrity begins from within before manifesting outwardly in human relations.

The concept of 'good man' in society

The concept of the good man in society, as understood in Islam, is further explained in terms of the fundamental aspects of the Islamic worldview. This worldview is built on the awareness that man is a humble servant before God (*'abd*) and surrenders his will to God's Will before he qualifies to be His vicegerent (*Khalifah*) on earth. With these qualifications, man is able to uphold the *Shari'ah* rules, as revealed through the words of the Holy Prophet Muhammad (may God bless and give him peace) and his noble companions and followers (blessings and peace be upon them all), the paths that preserve the original nature of Islam throughout generations (Al-Attas, 2020).

Man, as a servant of God, pursues the act of service ('*ibadah*) fully under the supervision of God. In this context, man must always be in a state of submission (*Aslama*), continuously bringing himself or herself into submission at every moment throughout his or her lifetime. When a man has come to the state of *Aslama*, man directs themselves to be in *Tamadun*, as prescribed by religion and suited with the *fitrah* of a man. In Islam, *Madinah* is a place where the *ummah* submitted themselves to God, which reflects the act of submission. Every action that comes from the *ummah* of submission always points to their consciousness of their submission to God and their sense of indebtedness to God, and this has made every action they take civilisational in nature. This is how Islam unites all Muslims, as every Muslim holds to the same Covenant, which serves as their spiritual foundation and creates the bond of brotherhood (*ukhuwwah*) that transcends cultures and generations without losing their unique individual personalities or social rights (Al-Attas, 2020).

This concept lays the foundation for Muslims to act with *adab* in fulfilling their responsibilities and duties, and for them to become Muslims who restore justice and prevent oppression in the *Ummah* throughout generations, despite cultural differences. Only when *adab* has been successfully embedded within society, order and justice can be restored and preserve society against any error of judgement (Al-Attas, 2023)

In Islam, civilisation and refinement in social culture, known as *tamaddun*, derived from the word *maddana*, which means to build or found cities: to civilise, to refine, and to humanise (Al-Attas, 1995). The word *Madinah,* a town or city that constitutes a judge, ruler, or governor, is also connected to the same concept of *din* (Al-Attas, 1995). According to Al-Attas (1995), the term *din* can be categorised into four: (1) indebtedness, (2) submissiveness, (3) judicious power, and (4) natural inclination or tendency. These four categories should represent the faith beliefs, practices, and teachings that must be observed individually and collectively as a Muslim community. Only then can the community enable the manifestation of Islam as an objective whole (Al-Attas, 1995). Muslims should focus on finding favour with God, which means that man does not put his royalty and obedience to the state or society. He strives for good within the society, only when the society is composed of individual men of Islam and the state is organised by them, according to true Islamic teachings; otherwise, it is his responsibility to oppose the society and to correct the errant society and serve as a reminder to pursue the true meanings in life (Al-Attas, 2020).

This will not be achieved by an individual who succumbs to personal desire or is bound by a social contract. The social contract is mainly based on a set of rules derived from standards and expectations, grounded in rational reasoning, free of any revealed guidance from God through His prophets. Modern society determines the meaning, value, and quality of life in terms of citizenship, occupations, and earning power in relation to the state. This is how the West has interpreted it, and many societies around the world have accepted it in pursuit of modern life. Al-Attas (2020) argues that the purpose of seeking knowledge in Western civilisation is to produce a good citizen, where a good citizen may not necessarily be a good man as defined and understood in Islam. Concerning the concept of good man, al-Attas elaborate that:

> By 'good' in the concept of good man is meant precisely the man of *adab* in the sense here explained as encompassing the spiritual and material life of man.

The purpose of knowledge is to produce a good man, and therefore, everyone — or most of them—produces a good society, with education as the fabric of society (Al-Attas, 2023).

In the absence of *Adab* (*su'ul Adab*), man inclines to detach from religion and eventually operates only in the physical realm, unaware of his spiritual elements. The result of achieving excellence is only to fulfil material benefits and short-term worldly gains. The act that aligns with these objectives will be pursued, and anything related to the spiritual realms, which are not visible to the physical eye, will be considered as something that comes out of illusions and imagination. The news about

the day of resurrection and the hereafter becomes blurred and gradually vanishes as time passes.

Adab result in an understanding of what it means to be a good man, who believes with certainty in the coming of resurrection and the judgement in the hereafter, where he stands before his Lord to be answerable for every action conducted throughout his existence in the world. Man, who will not dare to go against the Command (*Amar*) of God, as he has been warned of any violations by the Messenger of Allah (*Rasullullah*). The news (*naba'i 'azim*) received from *Rasullullah* also forms the foundation of every decision in his life.

Akhlak and *Adab* in a good man

In Islam, human actions are known as *Akhlak*, the plural of Khuluq, a term primarily used to describe the moral character of the inner man (Ismail & Badron, 2015). This term differs from *Adab*, which refers to having the correct attitude and actions guided by true knowledge (Ismail & Badron, 2015). Therefore, man's attitude should not be merely dictated by a code of conduct, societal principles, or theoretical study. Instead, these codes of conduct or principles should be guided by true knowledge revealed in Islamic traditions. True knowledge enables man to recognise the reality of things in a hierarchical order, with various ranks and degrees. With this recognition, man acts rightly, acknowledging the reality conferred upon things. The reality of things is ordered hierarchically, according to one's proper place relative to reality and one's physical, intellectual, and spiritual capacities and potentials.

It is critical to understand the definition of *Akhlak* before *Adab*. *Akhlak* refers to the state of the self, characterised by specific qualities. Humans must nurture themselves to attain good *Akhlak* (*Mahmudah*) and avoid bad *Akhlak* (*Mazmumah*). Humans need good *Akhlak* to reach the level of producing cognitive acts. Therefore, *Akhlak* precedes *Adab*. This connects to the discussion on the nature of humans, which identifies the highest faculty as where theoretical reason influences practical reason, which can lead to virtues known as good *Akhlak* (*Mahmudah*). *Adab* involves both theoretical and practical reason, as well as practical wisdom.

These elements—knowledge, virtues, *Akhlak*, and *Adab*—cannot be understood separately. It demands these elements to be understood as a coherent whole. *Adab* takes precedence when prioritising one's choices and preferences, which leads to both *Akhlak* and *Adab* being actions that preserve *fitrah*. Consequently, *Akhlak* cannot be determined solely by philosophical speculation, as practised in ethics, morality, and discursive reasoning. Muslims refer to Revelation and *Shari'ah*, which form the foundation of the Muslim belief system, comprising Iman, Islam, and Ihsan.

Ahkamul Shari'ah is linked to two main aspects: *Al-Fiqh* (the *'Amaliah* aspect), whose proof comes from speculation, and the science of Kalam (the *'Itiqodiah* aspect), whose proof must be decisive and supported by the Quran and Sunnah. The science of *Al-Kalam* is also based on rational judgment (*Ahkamul 'Aqliah*), which clarifies the distinctions between three logical categories: necessary (*Wajib*), impossible (*Mustahil*), and possible (*Mubah*).

Acting in accordance with man's true *fitrah* can lead to perfection and beauty in human nature, i.e., *Akhlak* and *Adab*. Any act that promotes and preserves *fitrah* is encouraged by *Shari'ah*, while acts that violate *fitrah* should be prohibited by *Shari'ah* as *Shari'ah* originates from Divine Command. The essential element of *Shari'ah* is the embodiment of human *fitrah*. Any rightly guided action and practice must reflect *fitrah*. A group of people with *Adab* holds the perfection of *fitrah* in high esteem and always considers it the ultimate end. All these will guide toward achieving the state of *Aslama*, which carries the obligation under the Covenant (Mithaq) sealed with God, when the soul is in its purest state; these constitute the essence of Islamic teachings.

The understanding of *Adab* within the context of the social sphere

Traditionally, *adab* applies to learning and reading the Quran, the etiquette of attending events, and other aspects of individual conduct. *Adab* also extends to family, home, corporation and environment. This action is not dictated by any code of conduct subscribed to by the society but by man's recognition and acknowledgement of reality (Al-Attas, 2020). The effects can be demonstrated by man's ability to be free from any harmful situation and from any act that causes *fasad*.

In education and the educational process, the emphasis on *adab*, which includes *'amal* is to ensure that *'ilm* is being put to good use in society. Muslims should understand that the concept of education and the educational process in Islam is encompassed in the term *ta'dib*. Any effort to relegate the concept of ta'dib is a loss of *adab*, which leads to a loss of justice (Al-Attas, 2023). Society will then be exposed to confusion and error in knowledge. With respect to Muslim society and Community, this condition will give way to a perfect condition for false leaders to emerge and pursue injustice (*zulm*) within the society, either with complete awareness or without. Loss of adab, as defined by Al-Attas is:

> the loss of capacity for discernment of the right and proper places of things, resulting in the levelling of all to the same level; in the confusion of the order of nature as arranged according to their *maratib* and *darajat*; in the undermining of legitimate authority; and in the inability to recognize and acknowledge the right leadership in all spheres of life.

Therefore, it is crucial for *adab* in education to ensure that true knowledge is preserved, producing leaders with adab who are involved in decision-making and uphold justice within society and the community. When justice is restored, society will move away from any harmful consequences (*fasad*) that could be inflicted on individuals, families, and the environment. The exposure to unprecedented challenges continues to emerge in the 21st century, requiring society to respond in ways never encountered before. Major challenges include climate change, economic instability, geopolitical conflicts, global health crises such as pandemics, and the rapid pace of technological and globalisation. This requires global approaches that uphold justice to address them effectively.

What's next?

Today, technological advances, environmental exploitation, and political manipulation have challenged the ethical coherence of modern civilisation. Achieving excellence in the 21st century requires a reinvigoration of moral vision that reconciles innovation with responsibility. At the same time, the consideration that underlies the analyses of costs and benefits in every decision-making process must be deeply rooted in the understanding of religion and manifested in the act of *adab*.

However, the definitions of *adab* in Islam have been greatly reduced to Western understandings of ethics and the notion of a good citizen. Inculcating *Adab* must begin with understanding true individual conscience and extend to institutions and society. The educational framework must begin with cultivating *Akhlak* alongside technical competence and end with implementing *adab* in every sphere of life.

Therefore, reclaiming the true meaning of *adab* must be realised to achieve its purpose. Only through this can the modern world revitalise its excellence that is both enduring and humane, where excellence is understood to be the return (*Arraj'u*) of the self to the Will of God and the obtaining of the Blessing (*Mardho*) of God. *Walatamutu*u *illa wa antum muslimun*.

Conclusion

Within a modern world, it requires self-discipline, ethical leadership, just economics, and the cultivation of virtue among citizens. When a society aligns its pursuit of prosperity with its moral purpose, it not only prospers materially but also attains excellence, maintaining it not only in the present but also sustains it into the future. The stewardship of nature, the responsible use of resources, and concern for future generations are moral imperatives of the modern world. Balancing development with preservation and growth with gratitude.

The reason for integrating *Adab* is to ensure that the spirit of right action forms the foundation for good practices. While ethics may vary across cultures and societies, *Adab* presents a distinct approach grounded in knowledge, virtues, and *Akhlak*. This ensures that the elements of truth and justice remain intact across generations, withstand cultural, societal, and technological changes, and sustain the pursuit of truth and justice throughout the organisation's life. This also ensures resilience in the face of the challenges of the 21st century.

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CHAPTER 10

INTEGRATING LEAN MANAGEMENT AND ISLAMIC CIVILISATION

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Abstract
This study examines the integration of Islamic civilizational ethics into the Toyota Management System (TMS), illustrating how spiritual and moral values can enhance contemporary organisational practice. Toyota's philosophy of *Kaizen*—continuous improvement—embodies humility, discipline, and collective responsibility, echoing Islamic principles of *ihsan* (excellence), *amanah* (trust), and *adl* (justice). Drawing upon classical scholars such as al-Farabi, Ibn Khaldun, and Ibn Taimiyyah, the paper situates lean management within the broader context of the *Tawhidic* worldview, where material efficiency is harmonised with moral accountability. Modern thinkers including Ismail al-Faruqi, S.M.N. al-Attas, and M. Kamal Hassan further deepen this perspective by framing productivity as a form of stewardship (*khilafah*) and moral moderation (*wasatiyyah*). Through this synthesis, Toyota's lean philosophy transforms into a model of *Sejahtera*—a balanced civilisational ethos that integrates operational excellence, social justice, and spiritual consciousness. The study concludes that aligning industrial systems with Islamic values nurtures ethical sustainability, rehumanises capitalism, and realises the Qur'anic vision of responsible governance rooted in divine unity (*Tawhid*).

Keywords: *Tawhidic management*, *Kaizen*, *Islamic civilisation*

Introduction

The study of lean management within the context of the Toyota Management System (TMS) provides a unique entry point to examine how Islamic civilisation's moral and epistemological foundations can enrich modern organisational practice. Toyota's success as a global leader in operational excellence is not merely technical—it reflects a deeper civilisational philosophy that values discipline, humility, respect, and purposeful improvement (Hino, 2024; Wada, 2020). In this regard, Islamic civilisation, as articulated by scholars such as *al-Farabi* and *Ibn Khaldun*, emphasises that a just and prosperous society must integrate intellectual, moral, and material dimensions harmoniously. Similarly, *al-Faruqi* (1992) and *S.M.N. al-Attas* (1993) argue that true progress must be unified under *Tawhid*—the oneness of God—which aligns all human action, including management, with divine purpose.

Thus, examining the Toyota model through Islamic thought reveals how industrial modernity can coexist with spiritual ethics. The Kaizen philosophy of continuous improvement, when viewed through the Tawhidic paradigm, transforms from a tool of economic efficiency into a manifestation of moral excellence (*ihsan*), stewardship (*amanah*), and justice (*adl*).

Efficiency, Israf, and the Civilisational Ethic of Moderation
The Toyota Management System's principle of *Kaizen*—continuous improvement—embodies discipline and humility through the elimination of waste (*muda*) and the pursuit of efficiency. This mirrors the Qur'anic prohibition against *israf* (extravagance):

"Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful." (Surah Al-Isra', 17:27)

As Abdelgalil (2024) interprets, *israf* is not confined to personal excess but includes organisational inefficiency and moral negligence in managing resources. From an Islamic civilisational lens, this principle of moderation (*wasatiyyah*) resonates deeply with *al-Farabi's* vision of the "Virtuous City" (*al-Madinah al-Fadilah*), where every activity—economic or administrative—is guided by balance, justice, and collective well-being.

Moreover, *Ibn Taimiyyah*'s (d.1328) writings on *hisbah* (ethical market supervision) reinforce that economic systems must prevent waste and exploitation. In his moral economy, accountability to Allah transforms productivity into worship (*ibadah*). Hence, Toyota's lean model, when aligned with Islamic ethics, exemplifies an *amanah*-based system—where efficiency is not merely a profit motive but a divine trust.

Kaizen and Ihsan: Continuous Improvement as Spiritual Refinement
Toyota's philosophy of *Kaizen* is sustained by a culture of humility and mutual respect. Every employee, regardless of position, is encouraged to reflect critically, suggest improvements, and work collaboratively toward shared excellence. In Islamic civilisation, this mirrors the principle of *ihsan*—doing one's work with moral beauty and sincerity.

The Qur'an commands:
"And say, 'Do [all] deeds, for Allah will see your deeds, and [so will] His Messenger and the believers.'" (Surah At-Tawbah, 9:105)

As Jannah, Nurrohim, and Shnewra (2026) explain, *ihsan* implies that all human action is observed, evaluated, and rewarded by Allah. *Osman Bakar* (1999) describes this as the civilisational principle of "spiritual accountability in public action." Thus, excellence in manufacturing or management becomes an act of spiritual purification. *Ibn Khaldun*, in *al-Muqaddimah*, argued that the rise and decline of civilisations hinge on moral vitality—what he termed *asabiyyah* (social cohesion). When collective effort is guided by ethical solidarity rather than greed, the society sustains innovation without losing its moral compass. Similarly, Toyota's team-oriented Kaizen reflects

this spirit of cooperative *asabiyyah*, where moral motivation reinforces technical precision.

Lean Thinking and the Tawhidic Worldview

The integration of lean management into Islamic civilisation can be understood through the *Tawhidic* worldview, which unites material efficiency with moral and metaphysical order. *Ismail al-Faruqi* (1992) and *S.M.N. al-Attas* (1993) warn against secular modernity's fragmentation of knowledge, where efficiency is pursued at the expense of ethical consciousness. For them, the Islamic paradigm restores unity between the physical and spiritual dimensions of human activity.

From this perspective, Toyota's disciplined approach to process management can be "Islamised" not by merely attaching religious labels but by infusing it with *maqasid al-shariah*—the higher objectives of preserving faith, life, intellect, lineage, and wealth. *M. Kamal Hassan* (2010) refers to this integration as the pursuit of *Sejahtera*—a holistic balance of inner peace, social harmony, and sustainable development. The Toyota philosophy of "respect for people" aligns with this civilisational ideal, illustrating that efficiency without compassion leads to mechanical alienation, whereas moral consciousness elevates work into *ibadah*.

Leadership Ethics: Lessons from Ibn Khaldun, Umar al-Khattab, and Kaizen Culture

Leadership in Toyota's system is grounded in servant leadership, mentorship, and humility—traits celebrated by both Islamic tradition and modern ethics scholars. *Ibn Khaldun* emphasised that leaders must serve the collective interest rather than personal power, echoing the ethos of *Caliph Umar ibn al-Khattab*, who declared, "If a mule were to stumble in Iraq, I fear Allah would hold me accountable." This form of accountability (*masuliyyah*) parallels Toyota's concept of *genchi genbutsu*—"go and see for yourself"—where leaders remain close to real problems and shoulder responsibility directly.

Rashid Moten (2011) argues that Islamic political ethics combine *adl* (justice), *shura* (consultation), and *ihsan* (excellence) to create governance rooted in service, not dominance. The Kaizen culture similarly cultivates leadership through humility and trust, where managers become facilitators of collective progress. In Islamic civilisation, this is the embodiment of *amanah*—the moral obligation of authority.

Dialogue with the Modern West: Between Fukuyama, Huntington, and Anwar Ibrahim

While Western theorists like *Francis Fukuyama* (1992) celebrated liberal democracy as "the end of history," and *Samuel Huntington* (1996) predicted a "clash of civilisations," both underestimated the potential of ethical civilisations rooted in transcendence. *Edward Said* (1978) critiqued such views as "Orientalist"—distorted by cultural arrogance and moral reductionism. In contrast, *Anwar Ibrahim* (2012) and *Fahmy Zarkasyi* (2015) advocate for a "dialogical civilisation," where Islam contributes its moral vision to global ethics rather than retreating from modernity.

In this sense, integrating Islamic values with lean management exemplifies *civilisational dialogue* rather than *clash*. Toyota's system, when interpreted through Islamic ethics, demonstrates that productivity and spirituality are not adversaries but allies. It presents a model for rehumanising capitalism—a central concern in *Seyyed*

Hossein Nasr's (1989) critique of modern industrialism, where he calls for a "sacred science" that reconnects technology to divine order.

Conclusion: Toward a Sejahtera Civilisation of Ethical Efficiency
In conclusion, integrating lean management with Islamic values is not merely an academic exercise but a civilisational imperative. As *AAhad M. Osman-Gani* (2009) argues, the future of management lies in merging *Tawhidic epistemology* with practical leadership. Toyota's Kaizen system, when viewed through this paradigm, embodies the Qur'anic call to avoid *israf*, practice *ihsan*, and uphold *amanah*.
This synthesis reveals that Islamic civilisation offers more than moral guidance—it provides an epistemic framework for sustainable excellence. Efficiency without ethics breeds exploitation, while spirituality without structure leads to stagnation. The Tawhidic approach harmonises both, ensuring that industry serves humanity and honours the Creator.

Thus, in the age of automation and global capitalism, revisiting Toyota through the eyes of *al-Farabi, Ibn Khaldun, al-Faruqi, Nasr, Kamal Hassan,* and *Anwar Ibrahim* is to reaffirm that the future of civilisation depends not on machines, but on morally awakened hearts and ethically guided minds.

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CHAPTER 11

REFLECTIONS OF IBADAH CAMP 2025

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Abstract
The KENMS Ibadah Camp 2025 represents a vital spiritual platform that strengthens ukhuwwah, nurtures resilience, and reinforces collective identity within the Kulliyyah. Yet, participant feedback reveals the need for systematic improvements to sustain its transformative impact. This report argues that the upcoming KENMS Ibadah Camp 2026 must adopt a more focused programme design, enriched spiritual content, greater inclusivity, stronger logistical coordination, and clearer committee accountability. Feedback indicates that excessively packed schedules, night sessions, and physically strenuous activities compromised participant comfort and diluted the spiritual essence of the camp. Therefore, streamlining activities within office hours and extending the camp over 2.5 to 3 days would balance physical well-being with spiritual intensity. Enhancing core spiritual elements—such as qiyamullail, solat berjamaah, Qur'an recitation, and tazkirah—remains essential for achieving the camp's objectives. Inclusivity must also be prioritized by selecting accessible venues, minimizing physical strain, and offering optional accommodation for qiyamullail. Furthermore, Islamic ethical considerations, particularly the prohibition of tabarruj, underscore the need to refine award categories and ensure that all practices align with Shariah values. Collectively, these improvements will strengthen the spiritual, social, and organizational outcomes of future Ibadah Camps, ensuring that the programme continues to inspire, unite, and elevate the KENMS community.

Keywords: Ibadah Camp; Spiritual Development; Islamic Modesty

The Kulliyyah of Economics and Management Sciences (KENMS) Ibadah Camp 2025 has long been cherished as a spiritually uplifting initiative that nurtures ukhuwwah, builds personal resilience, and strengthens collective identity within the Kulliyyah. Yet, as the recent feedback demonstrates, the program must be continuously refined to ensure that its noble intentions are fully realized. This report postulated that the next Ibadah Camp 2026 must adopt a more focused design, deeper spiritual content, more inclusive practices, clearer logistics, and better-defined committee structures to sustain its meaningful impact. These improvements are not merely cosmetic; they

are essential to ensuring that the camp remains relevant, inspiring, and spiritually transformative for all participants.

The analysis of the ibadah camp begins with the *program design and structure* that require thoughtful recalibration. Many participants felt that the previous schedule was overwhelmingly exhaustive, with too many back-to-back activities compressed into a single day. Moreover, the inclusion of night events made the experience unnecessarily draining for those traveling far or those with health limitations. Therefore, the next Ibadah Camp in 2026 should strategically streamline its schedule by concentrating primarily on core spiritual activities—talks, *tazkirah*, and guided reflection—held strictly between 9.00 am and 5.00 pm. Significantly, this adjustment not only respects participants' physical well-being but also upholds the principle that *nafli ibadah* must be voluntary. Extending the programme to 2.5 or 3 days would allow all essential sessions to be conducted calmly and meaningfully while preserving the sanctity of personal worship. This restructuring is imperative if the camp is to strike an ideal balance between spiritual nourishment and manageable human energy.

Beyond structural refinements, the *religious content and spiritual focus* must be enriched comprehensively. Participants repeatedly emphasized the need to prioritize spiritual exercises such as *qiyamullail*, *solat jamaah*, *al-Ma'thurat*, Qur'an recitation improvement, and *kuliah subuh*. These are the very soul of the Ibadah Camp, forming its spiritual backbone. While some talks—such as Dr. Abdul Latif's heartfelt session—were universally praised for their depth and relevance, others were viewed as overly technical, diluting the intended spiritual atmosphere. Moving forward, the camp should invite speakers who are not only knowledgeable but also spiritually grounded, charismatic, and able to inspire the heart gently yet powerfully. Simultaneously, dinners, social interactions, and fellowship moments should remain spiritually meaningful and not overshadow the essence of *ibadah*. Ultimately, enhancing the spiritual content is crucial to achieving the camp's core purpose: reviving hearts, strengthening *taqwa*, and renewing commitment to Allah.

Furthermore, the *role of team-building and games* must be reconsidered critically. While community-building is undeniably important, participants observed that excessive or physically demanding games detracted from the camp's spiritual aims. For instance, certain activities were too strenuous, unsafe, or unfair to committee members who were simultaneously managing logistics. In contrast, traditional games promoting *ukhuwwah* were notably enjoyable and aligned with the spirit of togetherness. Therefore, future camps must deliberately select light, inclusive, and spiritually-aligned games that foster teamwork without overshadowing *ibadah*. Clear written instructions must accompany every activity, while physically risky games should be avoided entirely. Incorporating *Qur'an*, *sirah*, or *sahabah*-themed quizzes would provide enriching, intellectually stimulating alternatives that match the camp's spiritual objectives seamlessly.

Equally important is the urgent need to address *inclusivity and accessibility*. Participants highlighted the genuine struggles faced by disabled staff, older participants, and those with mobility limitations due to excessive walking, steep stairs, and inaccessible mosque areas. These concerns are not peripheral; they

reflect the Islamic principle that religious programs must never burden participants unnecessarily. Choosing more accessible venues—preferably on flat ground, with ramps and minimal stair usage—would greatly improve participant comfort. Additionally, optional accommodation for *qiyamullail*, such as designated indoor sleeping spaces or affordable hotel rooms, would enhance safety, particularly for women and those traveling from distant locations. Eliminating night sessions for those living far away further ensures that inclusivity is not merely mentioned but actively practiced.

In tandem, *logistics and venue management* must be strengthened methodically. Participants noted the absence of tea breaks during mosque sessions and the lack of clear announcements throughout the itinerary. Such oversights can subtly yet significantly affect participant readiness and morale. Accordingly, the next Ibadah Camp 2026 should implement a daily communication structure, complete with briefings, WhatsApp reminders, and visible programme schedules. Logistics teams must ensure refreshments are available at every segment as this small gesture often promotes comfort and positive social engagement. Using IIUM venues remains preferable for cost efficiency and familiarity, provided that committee roles and responsibilities are clearly documented to ensure continuity for future organizing committees.

Despite the constructive criticisms, the overall sentiment towards the Ibadah Camp 2025 remains deeply positive and appreciative. Many participants expressed heartfelt gratitude, acknowledging the committee's exceptional effort, the delicious food, enjoyable tokens, and the harmonious fellowship that blossomed over the course of the program. This positive feedback demonstrates that, fundamentally, the camp is already strong and meaningful. Therefore, future improvements must build on this existing foundation, maintaining morale, preserving the spirit of ukhuwwah, and sustaining the joyful and grateful atmosphere that participants truly cherished.

Finally, several compelling recommendations emerged, particularly concerning programme evaluation and award selection. The suggestion to remove the "Best Dress Award"—to avoid encouraging *tabarruj*—is both thoughtful and aligned with Islamic ethics. Replacing it with awards such as "Best Team Spirit" or "Most Helpful Participant" would reinforce akhlak, humility, and cooperation. Moreover, conducting structured annual programme evaluations and producing an official report summarizing resolutions fulfilled or unfulfilled would establish accountability and foster long-term program development. Increasing modest rezeki draw gifts may further enhance engagement while maintaining adab and Islamic moderation.

About *Tabarruj*

Tabarruj is a central concept in Islamic teachings on modesty, public behaviour, and personal conduct. Rooted in both linguistic and Shariah traditions, *tabarruj* refers to the act of displaying beauty or adornment in a manner that attracts unnecessary attention. Modern scholarship affirms that Islamic teachings on modesty are deeply intertwined with spiritual identity and moral purpose (Ismail et al., 2023; Edet, 2019). Thus, tabarruj is far more than a superficial concern—it reflects a comprehensive ethical framework that governs how individuals present themselves in society.

From a linguistic perspective, *tabarruj (التبرّج)* means to openly display beauty, reveal adornments meant to be concealed, or to act in a manner intended to draw the gaze of others. Within Shariah discourse, this meaning is further refined to include behaviours such as intentional beautification, excessive adornment, and revealing attire that contradicts Islamic modesty norms (Mulyani & Siregar, 2024; Muna, 2021). Islamic law warns against the revival of pre-Islamic practices of public display, a principle rooted in Surah Al-Ahzab (33:33) where Allah commands believers: *"And do not display yourselves as was the displaying (tabarruj) of the former times of ignorance."* Contemporary scholars emphasize that this verse not only reflects a historical correction but also sets a timeless moral compass for Muslim public ethics (Ismail et al., 2023).

Practically, *tabarruj* manifests through several identifiable behaviours. One form involves intentionally revealing one's 'aurah through tight, transparent, or revealing clothing. This aligns with findings that Muslim attire must embody *libas al-taqwa*—clothing that protects dignity and reflects piety rather than exhibition (Ismail et al., 2023). A second form is excessive beautification in public spaces, such as heavy makeup, extravagant jewelry, or highly decorative garments. Research has shown that when fashion trends prioritize attraction over modesty, they risk distorting the spiritual message of Islamic dress (Hassan & Ara, 2022; Mulyani & Siregar, 2024). Other manifestations of *tabarruj* include seductive mannerisms, exaggerated public movements, or dramatic self-presentation. Even strong perfume worn in public is criticised in hadith literature due to its intention and effect in attracting attention. Additionally, showcasing luxurious attire to provoke admiration or pride aligns closely with *riya'*, a spiritual illness widely discouraged in Islamic moral teachings (Azim & Yusof, 2025).

The prohibition of *tabarruj* is grounded in profound spiritual and sociological wisdom. First, Islam places utmost importance on preserving personal dignity (*karāmah dhātiyyah*) and honour. Sociological analysis indicates that public over-display of beauty may inadvertently expose individuals to objectification or social pressure (Edet, 2019). Second, Islamic teachings aim to preserve family and social morality. Over-adornment in public can generate jealousy, unnecessary desire, and relational disharmony—threats to the social fabric and harmony of the community (Hassan & Ara, 2022). A third reason is the prevention of *fitnah*, a concept that encompasses moral disruption, temptation, and social chaos. Given natural human attraction, *tabarruj* increases the likelihood of inappropriate interactions or zinā-related behaviours (Muna, 2021; Mulyani & Siregar, 2024).

Another rationale lies in Islam's rejection of *Jahiliyyah* norms, where women commonly displayed themselves publicly to seek admiration. By contrast, Islam elevates a woman's worth by anchoring her identity in piety, dignity, and inner beauty. Modesty (*hayā*) itself is a core value in Islam; the Prophet ﷺ taught that "modesty is a branch of faith." Scholars argue that *tabarruj* contravenes this spiritual virtue by prioritizing superficial aesthetics over moral excellence (Ismail et al., 2023). Moreover, modesty contributes to a public environment that is safe, respectful, and conducive to moral flourishing. Research on hijab practices in modern Muslim

societies emphasizes that modest attire reduces the likelihood of objectification and encourages respectful interaction across social spaces (Hassan & Ara, 2022; Edet, 2019).

Despite these prohibitions, Islam does not reject beautification entirely. Rather, Islam places beautification within a moral framework that distinguishes between private beautification—highly encouraged in settings among spouses, family members, or women-only gatherings—and public beautification intended to attract attention (Azim & Yusof, 2025). Beautification becomes problematic only when it intentionally or indirectly generates attraction from non-mahram individuals. As scholars explain, Islamic dress is not meant to suppress individuality but to channel beauty in ways consistent with spiritual integrity and social ethics (Mulyani & Siregar, 2024; Ismail et al., 2023). Thus, Islamic modesty is not a form of oppression but a protective and dignifying framework that nurtures personal virtue and communal harmony.

Thus, *tabarruj* is prohibited in Islam because it undermines the foundational principles of modesty, respect, and societal well-being. Its prohibition is grounded not only in the Qur'an and Sunnah but also in a long tradition of scholarly reflection on the spiritual and moral aims of Islamic attire. By avoiding *tabarruj*, Muslims uphold dignity, safeguard social morality, and cultivate an environment rooted in safety, mutual respect, and spiritual refinement. The guidance against *tabarruj* ultimately supports a holistic Islamic philosophy of living—one in which beauty, modesty, and piety coexist harmoniously in the pursuit of *taqwa* and moral excellence (Ismail et al., 2023; Edet, 2019; Hassan & Ara, 2022).

Indeed, the KENMS 2025 Ibadah Camp stands as a profoundly meaningful initiative with the potential to transform hearts, enrich relationships, and reshape organizational culture through spirituality. By refining its programme design, deepening religious content, moderating team-building activities, improving inclusivity, clarifying logistics, and strengthening accountability, the next KENMS 2026 Ibadah Camp can become even more impactful. These enhancements are not mere adjustments—they are necessary reforms that honour the camp's sacred purpose while ensuring that every participant, regardless of age, ability, or background, experiences the tranquillity, *ukhuwwah*, and *barakah* that an Ibadah Camp is meant to cultivate.

Table 1 summarises the feedback summary and actionable recommendations from the participants of 2025 KENMS Ibadah Camp.

Table 1: Ibadah Camp 2025 Feedback Summary & Actionable Recommendations

Category	Key Feedback (Summarised Verbatim)	Actionable Improvements for Next Ibadah Camp
1. Program Design & Structure	- The program was too exhaustive with too many activities in one day.- Focus should be on talks and tazkirah	- Streamline the program to balance between physical and spiritual components.- Limit sessions to core ibadah (talks, qiyamullail, solat jamaah,

	between 9am–5pm.- Revisit objectives and resolutions; measure achievement each year.- Avoid night events; extend duration to 2.5–3 days to fit all sessions in office hours.- Avoid mandatory attendance for nafli ibadah.	tazkirah).- Set a clearer daily schedule within 9am–5pm.- Revisit and evaluate annual resolutions in opening session.- Make nafli ibadah voluntary, not enforced by attendance.
2. Religious Content & Spiritual Focus	- Need to emphasise qiyamullail, solat jamaah, al-mathurat, and *kuliah subuh*.- Include Qur'an recitation improvement, solat perfection, sirah and sahabah knowledge.- Dr Latif's talk was great; others were too technical.- Dinner shouldn't overshadow spiritual essence.	- Prioritize spiritual content: Quranic mastery, tazkiyah, ibadah skills.- Invite engaging and spiritually grounded speakers.- Balance knowledge sessions with practical ibadah activities.- Ensure dinners and social events remain spiritually meaningful.
3. Team Building & Games	- Team-building should not dominate the ibadah camp; it distracts from the spiritual purpose.- Committee games are unfair to those managing time.- Some games (e.g., shuttlecock) were too difficult, unsafe for some participants.- Explorace instructions unclear.- Traditional games encouraged ukhuwwah and were enjoyable.	- Conduct light, spiritually aligned games promoting ukhuwwah and teamwork.- Assign separate team-building sessions at the department level, not within the ibadah camp.- Provide clear written instructions for games.- Avoid physically strenuous or unsafe activities.- Include Qur'an/sirah knowledge-based quizzes as alternatives.
4. Inclusivity & Accessibility	- The mosque and venues were not accessible for disabled or older staff.- Too much walking; too many stairs.- Night events difficult for those living far or with health	- Choose accessible, inclusive venues (less walking, ramps, minimal stairs).- Offer shuttle services or centralized locations within IIUM.- Provide optional accommodation for qiyamullail (mosque sleeping space or air-conditioned rooms).- Avoid night

	limitations.- Suggest hotels or accommodations for safer overnight stays, especially for women.	sessions for participants from far areas.
5. Logistics & Venue	- Tea breaks during mosque activities missing.- Announcements and instructions unclear.- Prefer IIUM venues over hotels for familiarity and cost-efficiency.- Committee members' job scope should be clearly defined.- Suggest one-night hotel option for full participation.	- Improve communication flow (daily briefing, clear programme schedule).- Prepare refreshment logistics for all segments.- Use IIUM facilities for cost and convenience.- Clearly define and document committee roles (legacy continuity).
6. General Appreciation & Positive Comments	- Excellent and enjoyable camp overall.- Great job by IC 2025 committee; well-organized and beneficial.- Delicious food, enjoyable tokens and games.- Promoted *ukhuwwah* and team bonding.- Many expressed *syukran* and *du'a* for organisers' efforts.	- Maintain morale and spirit of ukhuwwah.- Keep culinary, fellowship, and bonding aspects.- Continue recognizing committee dedication.- Retain beneficial elements like token gifts and shared meals.
7. Recommendations & Miscellaneous Suggestions	- More *rezeki draw* gifts.- Remove Best Dress Award (encourages *tabarruj*).- Better clarity in program announcements.- Include programme evaluation each year.- Define committee accountability and reporting.	- Replace Best Dress with "Best Team Spirit" or "Most Helpful Participant."- Improve on-site and online communication (WhatsApp/noticeboard).- Prepare a written IC report with a reflection on previous resolutions.- Increase token/gift allocation modestly for engagement.

Recommendations

In charting the path toward a more virtuous and spiritually enriching Ibadah Camp 2026, three interrelated recommendations emerge. Firstly, the programme design must be streamlined to cultivate both serenity and purposeful engagement. A well-governed community thrives when its activities are harmoniously structured toward the highest good. In this spirit, limiting daily sessions to 9.00 am–5.00 pm and extending the camp across 2.5 to 3 thoughtfully paced days ensures that participants are neither mentally exhausted nor physically strained. Such recalibration allows core ibadah—talks, *tazkirah,* and guided reflection—to unfold in a calm, reflective rhythm, nurturing the contemplative dispositions essential for spiritual growth.

Secondly, the spiritual content must be significantly enhanced to elevate the camp's transformative power. The Ibadah Ccamp must prioritize *qiyamullail, solat jamaah*, Qur'an recitation, *al-Ma'thurat*, and spiritually grounded speakers who inspire both heart and intellect. These elements act as luminous anchors, ensuring that every moment of the camp orients participants towards *taqwa*, inner purification, and the pursuit of moral perfection. Social engagements—while valuable—must remain carefully aligned with the sacred objectives of the programme, preventing the dilution of its spiritual essence.

Finally, inclusivity and ethics must be strengthened to embody the principles of justice and benevolence that linked to the character of a virtuous community. Selecting fully accessible venues, reducing physical barriers, and offering optional accommodation for *qiyamullail* affirm the Ibadah camp's commitment to compassion and equitable participation. Moreover, ethical refinement must extend to symbolic practices: awards associated with *tabarruj* should be thoughtfully removed and replaced with meaningful recognitions such as "Best Team Spirit" or "Most Helpful Participant." These alternative awards reinforce virtues of humility, cooperation, and service—qualities that regarded as essential for a morally elevated society.

Together, these recommendations constitute not merely operational improvements but a deliberate philosophical reorientation—one that harmonizes programmatic structure, spiritual depth, and ethical integrity in pursuit of a truly virtuous Ibadah Camp 2026.

Conclusion

The KENMS Ibadah Camp 2025 has clearly succeeded in creating an environment filled with ukhuwwah, gratitude, and meaningful engagement, as reflected in participants' overwhelmingly positive sentiments. However, the evaluation also reveals critical areas that must be strengthened to preserve the camp's long-term relevance and spiritual integrity. The next KENMS Ibadah Camp 2026 must thus be approached as both a continuation and an evolution—building upon established strengths while addressing structural gaps.

A refined programme design is essential to ensuring that participants remain energized, focused, and spiritually receptive. Compressing excessive activities into a single day diminishes both physical endurance and spiritual absorption. A longer,

more measured 2.5–3-day schedule conducted within office hours offers a thoughtful balance between discipline and well-being. Similarly, the enrichment of spiritual content is not merely recommended but necessary. Core practices such as *qiyamullail, solat jamaah, al-Ma'thurat*, and Qur'an recitation must remain central pillars that guide the camp's spiritual rhythm. Speakers who are spiritually grounded and inspirational should be prioritized to maintain an atmosphere of *tazkiyah*, reflection, and renewed commitment to Allah.

Inclusivity also emerges as a non-negotiable principle. The diversity of staff—across age, health, and mobility—requires an accessible and compassionate programme design. Selecting suitable venues, minimizing strenuous movement, and offering optional accommodation enhance safety and participation for all. Ethical refinement, including avoiding elements associated with *tabarruj*, helps ensure that every aspect of the camp aligns with Islamic values.

Ultimately, the Ibadah Camp is more than an event; it is a transformative spiritual journey and a collective expression of KENMS identity. By incorporating structured improvements, the 2026 camp can elevate its impact—cultivating tranquillity, strengthening ukhuwwah, and nurturing a spiritually resilient community grounded in taqwa and excellence.

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RESOLUTION
Islamic Civilization as Saviour of Mankind: How to Reconstruct It

In the name of Allah, the Most Gracious, the Most Merciful
We, the staff of the Kulliyyah of Economics and Management Sciences (KENMS), hereby pledge to uphold the following commitments as our collective *amanah* in rebuilding Islamic civilisation:

1. Spirituality & Ibadah
We affirm that every effort begins with Tawhid and sincere *niyyah*, anchoring all actions in the pursuit of Allah's pleasure. Thus, we will uphold *solat, zikr, du'a,* and *gratitude* as the sources of spiritual strength. Hence, we will strive to practice *ihsan,* serving with excellence at all times as though Allah is watching us.

2. Knowledge & Scholarship
We will uphold that Islamic civilisation flourishes when *'ilm* becomes its soul—integrating *fikr* (intellect) with *zikr* (remembrance of Allah). Thus, we will treat teaching, research, supervision, and documentation as sacred *amanah.* Hence, we will commit to preserving, advancing, and transmitting knowledge as a legacy for humanity.

3. Justice & Social Harmony
We recognize justice ('adl) as the pillar of a balanced and compassionate society. Thus, we will commit to fairness, dignity, and *shura* (consultation) in all decisions and interactions. Hence, we will uphold unity in diversity, guided by the spirit of the *Sahifah al-Madinah,* the earliest model of a just and inclusive social contract.

4. Discipline & Order
We regard time as *amanah*, valuing punctuality, orderliness, and accountability. Thus, we will follow all SOPs with *ihsan,* ensuring diligence, transparency, and professionalism. Hence, we will embrace patience and gradualism, recognising that civilisations are rebuilt steadily—step by step—through i*stiqamah*.

5. Innovation & Creativity

We affirm that civilizational renewal requires creativity, adaptability, and an entrepreneurial spirit. Thus, we will strive to infuse Islamic values into modern innovation, ensuring ethical and sustainable progress. Hence, we will commit to building capacity before leadership—developing people before structures, in the prophetic model of *tarbiyyah*.

6. Civilizational Lessons
We draw lessons from the heritage of Islamic civilisation:

- Architecture & arts that reflect *itqan* (excellence) and beauty as signs of faith.
- The Qur'an, manuscripts, and knowledge traditions that prioritise preservation, accuracy, and dissemination.
- Regional diversity, where *ta'awun* and *ukhuwwah* across cultures strengthen the ummah's collective resilience.

Ya Allah, make us steadfast in this pledge, grant us sincerity in our service, and bless our efforts in nurturing a civilisation grounded in Tawhid, justice, knowledge, and compassion.

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